





—VOL. I. No. 2—

THE  
AMERICAN  
**ANTI-SLAVERY**  
**ALMANAC,**  
FOR  
**1837,**

Being the first after Bissextile or Leap-Year, and the 61st of American Independence. Adapted to most parts of the United States.



A sketch from Goussier's 'Journal of the Proceedings of the Anti-Slavery Convention, 1837.'

*"To hold these truths to be self-evident—that all men are created equal."*

BOSTON  
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No. 9, Cornhill

## ECLIPSES IN THE YEAR 1837.

1. Sun eclipsed, April 5, 2h. 36m. morning, invisible.
2. Moon eclipsed, April 20, 3h. 50m. afternoon, invisible.
3. Sun eclipsed May 4, 2h. 17m. afternoon, invisible.
4. Moon eclipsed, Oct. 13, eve. partly visible, duration 3h. 33m.

	Bost.	N. Y.	Philad.	Cincinnati.
	H. M.	H. M.	H. M.	H. M.
Beginning eclipse, . . .	4 46	4 34	4 29	3 52
Moon rises, . . . . .	5 16	5 18	5 19	5 18
Total immersion, . . .	5 46	5 34	5 29	4 32
Middle, . . . . .	6 32	6 20	6 15	5 38
End of total immersion,	7 18	7 6	7 1	6 24
End of eclipse, . . . .	8 19	8 7	8 2	7 25
Duration of visibility, .	3 3	2 49	2 43	2 7

5. Sun eclipsed Oct. 29, 6h. 51m. morn., invisible.

## CHRONOLOGICAL CYCLES.

Dominical Letter, A	Epact, 23	Roman Indiction, 10
Golden Number, 14	Solar Cycle, 26	Julian Period, 6550

## EXPLANATION OF THE CALENDAR PAGES.

The 1st and 2d columns show the days of the month and week. The 3d and 4th the time of sun's rising and setting. The 5th the sun's declination south, that is, how many degrees and minutes north or south of the equator the sun is vertical. The distance of the sun from any place, in north latitude, may be found by *adding* the sun's *southern* decl'n, or *subtracting* its *northern* decl'n to or from the latitude of the place. Thus it will be found that on Dec. 2, the sun is 64° S. from Boston, while June 10, it is only 19° S. The 6th column shows the Equation of time, which see, on page 4. The 7th shows the time of moon's rising and setting. The 8th the time of the moon's southing. The 9th, time of High Water at Boston. The 10th shows the moon's place in the signs of the Zodiac, for the special edification of those who dare not begin any important work unless the 'sign is right.' The 11th column needs no explanation.

TABLE to find the time of high water at different places, after knowing it at Boston.

	H.	M.		H.	M.
Albany, - - - add 4	12		Philadelphia, - - - add 2	57	
Charleston, S. C. - sub. 4	10		Portland, - - - sub. 0	45	
Nantucket, - - - add 0	30		Portsmouth, N. H. - sub. 0	15	
New Bedford, - - - sub. 3	53		Providence, - - - sub. 3	05	
New London, - - - sub. 2	36		Savannah, - - - sub. 3	15	
New York, - - - sub. 2	21		St. Johns, N. B. - - add 0	30	
Newburyport, - - - sub. 0	15		Vineyard Sound, - - sub. 0	30	

## TABLE OF CHARACTERS.

☉ Sun,	⊕ Earth,	♂ Jno,	♃ Jupiter,	☾ Moon,
☿ Mercury,	♂ Mars,	♀ Ceres,	♄ Saturn,	♊ Ascending Node,
♀ Venus,	♁ Vesta,	♀ Pallas,	♅ Uranus,	♋ Descending Node.
☐ Quartile,	△ Trine,	* Sextile,	♌ Conjunction,	♍ Opposition.

## SIGNS OF THE ZODIAC.

Spring.	♈	Aries,	Ram,	Head,	Autumn.	♎	Libra,	Scales,	Reins,
	♉	Taurus,	Bull,	Neck,		♏	Scorpio,	Scorpion,	Secrets,
	♊	Gemini,	Twins,	Arms,		♐	Sagittarius,	Archer,	Thighs,
	♋	Cancer,	Crab,	Breast,		♑	Capricornus,	Goat,	Knees,
Summer.	♌	Leo,	Lion,	Heart,	Winter.	♒	Aquarius,	Waterman,	Legs,
	♍	Virgo,	Virgin,	Belly,		♓	Pisces,	Fishes,	Feet.

## THE WEATHER.

Since the publication of our Almanac for 1836, we have been frequently importuned to enlighten the public respecting the weather. We have therefore, like other Almanac-makers, hazarded a few guesses on the subject, with more caution than some of our brethren, though we hope, not with less accuracy. If persons wish to make their own calculations, they will find materials for making as good as any body can furnish by consulting the following

## TABLE

*For foretelling the Weather, through all the Lunations of each Year.*

This table and the accompanying remarks are the result of many years' actual observation; the whole being constructed on a due consideration of the attraction of the sun and moon, in their several positions respecting the earth, and will, by simple inspection, show the observer what kind of weather will most probably follow the entrance of the moon into any of its quarters, and that so near the truth as to be seldom found to fail.

If the new moon, the first quarter, the full moon, or the last quarter happens	IN SUMMER.		IN WINTER.	
Between midnight and 2 in the morning,	Fair.		Hard frost, unless the wind be south or west.	
— 2 and 4 morning,	Cold, with frequent showers.		Snow and stormy.	
— 4 and 6 "	Rain.		Rain.	
— 6 and 8 "	Wind and rain.		Stormy.	
— 8 and 10 "	Changeable.		{ Cold rain, if wind be west.	
— 10 and 12 "	Frequent showers.		{ Snow, if east.	
At 12 o'clock at noon and 2, P. M.	Very rainy.		Cold, and high wind.	
Between 2 and 4, P. M.	Changeable.		Snow or rain.	
— 4 and 6 "	Fair.		Fair and mild.	
— 6 and 8 "	{ Fair, if wind north-west.		Fair.	
— 8 and 10 "	{ Rainy, if south or S. W.		{ Fair and frosty, if wind north or north-east.	
— 10 and midnight,	Ditto.		Rain or snow if S. or S. W.	
	Fair.		Ditto.	
			Fair and frosty.	

*Observations.*—The nearer the time of the moon's change to noon or midnight, the more nearly will the result accord with the predictions for the changes occurring between 10 and 2, A. M. or P. M. Less dependence can be placed on the table between October and April than in the rest of the year. The observer should be within sight of a good vane, and be very exact in noticing the direction of the wind.

We derive this information from an astronomical friend, and have no doubt that it is as correct as any calculation on a subject 'as uncertain as the weather.' N. B. It will be observed that some of our predictions are upon subjects on which there is less danger of mistake.

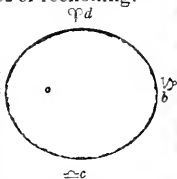
## EQUATION OF TIME.

Many persons, who are accustomed to R. B. Thomas's and other old-fashioned Almanacs, suppose that the time of the sun's rising and setting on any day is always at an equal distance from noon. This is true, if we regard *solar* or *apparent time* only, but it is not true by *mean*, or *perfect clock time*. Formerly, when few persons had clocks, and fewer were guided by them, it was most convenient to reckon by apparent time, and regulate clocks by a *noon mark*. But now, when correct clocks and watches are so numerous, it is far better to have all calculations expressed in *clock time*. To prevent misapprehension, we will try to explain the difference between the two modes of reckoning.

The sun is within the orbit or path of the earth, but not in its centre, for the orbit is not an exact circle, but an ellipse, as represented in the annexed figure; and the sun is nearer one part of its orbit, as *a*, than it is to the other, as *b*. The *a* length of a *solar* or *apparent day* at any place is the time that passes after the meridian of that place [meridian is any line running directly north and south,] is exactly beneath or opposite to the sun, till it comes again to the same relative position to the sun. This is more than one complete revolution of the earth on its axis, for the earth is moving forward in its orbit, in the direction *a c b*, while it is turning on its axis, and must turn enough farther each day to make up for its advance in its orbit. The earth actually turns on its axis 366 times in going once round the sun, or in 365 days, and the time of the additional revolution is divided among the days of the year, but in *unequal portions*, and this is one cause of the difference between apparent and mean time. When the earth is at *a* moving towards *c*, (being then near the sun,) it moves faster and of course farther in 24 hrs, than it does in the opposite part of its orbit, and any spot on the earth's surface must move farther in order to have one complete solar day. Hence, a solar day at any place will be more than 24 hrs. long; and the middle of it will therefore be later than the middle of a day of regular length, i. e. it will not be noon by the sun till after it is noon by the clock, or, the sun will be *slow* of the clock. This difference, between clock and sun, will become greater and greater, by the continual action of the same cause, till the earth arrives at *c*, when the difference will be greatest. From *c* to *d* the earth moves more slowly in its orbit, and does not go so far in 24 hrs. This makes the solar day shorter than the medium length; and brings the clock and sun nearer together till at *b* they agree. From *b* to *d* the solar day being shorter than a day by perfect time, the places on any meridian will have passed the sun before it is 12 o'clock; or in other words, it will be noon by the sun before it is by the clock, and hence the sun will be *fast*. This effect will be greatest at *d*, and from *d* to *a* the sun will go faster again, till at *a* apparent and mean time will again agree. The actual difference between noon by the sun and noon by the clock is called the *Equation of Time*.

If this were the only cause of difference, the sun would agree with the clock about Dec. 30, (earth being at *a*) and July 5, (*b*); would be slowest Mar. 30, (*c*) and fastest Sept. 30, (*d*). There is another cause, however, resulting from the obliquity of the sun's apparent path in the heavens, which modifies the result, but we have no room to explain it.

N. B. ALL the calculations in this Almanac are in MEAN TIME.



## TO THE PUBLIC.

Encouraged by your kind reception of my former labors, I have ventured again to come before you. Again would I plead the cause of the injured slave, and his guilty master. I now ask you to look forward to the fast-approaching realities of the judgment day, when God shall judge the secrets of men, **WITHOUT RESPECT OF PERSONS**, and answer me, Shall I plead in vain? Will you shield your conscience from all the shafts of truth which may be directed towards it by urging the oft-repeated objection, that the slaves are well-used, contented and happy, and that all accounts of their wretchedness are false, or exaggerated? If so, stop a moment, and ask yourself, Who has the greatest facilities for making his own story heard, — the master, or the slave? Who are they that control the great avenues leading to the public mind? Who edit newspapers? who circulate them? Who are they that make speeches in Congress, and then frank them to all parts of the Union? Are they slaves or are they masters? Who have rewards and honors to bestow upon their advocates? Who have Presidential votes to give? Who occupy the seats of the President, Senators, Representatives, Governors, and Judges? The slaves or the masters? When travellers go to the South, at whose tables do they sit, whose beds do they occupy, whose wine do they drink, whose story do they hear, whose flatteries and caresses do they receive, or whose threats do they dread? The slaves', or the masters'? Of the travellers that come to the North, who are found in intimate communion with our distinguished men? Who crowd our stages, cars, steamboats and hotels? Who have money to spend, and fortunes to give, and beautiful daughters, with their splendid dowers, to be wooed and won? The slaves, or the masters? On whom do our northern merchants, editors, publishers of books and papers, officers of colleges and theological institutions, teachers, lawyers, and ministers, depend for patronage and support? On the slaves, or on the masters? In view of these things, can we expect that a thousandth part of the wrongs, cruelties and indignities suffered by the slaves, will be permitted to come to our knowledge? Will not everything that can be said in favor of the master, and against the slave, be carried on every breeze, and multiplied by echoes from every *Stone* and every *Hill*? From which side are we to make deductions for interest, personal feeling, party spirit, or virtual bribery on the part of the witnesses? I might go much farther; but here is enough.

I beg of you to bear these things in mind when you are examining testimony respecting slavery. But we have the authority of slaveholders themselves for all the important statements we make; and a man's testimony against himself is never exaggerated.

In preparing the matter for this number, I have been guided by the principles which were set forth last year. I again solicit your candid and scrutinizing attention to what is here advanced, and your hearty co-operation in disseminating these principles, unless you are prepared to show their falsity.

Let us remember that we shall soon meet each other, and those for whom we are called upon to labor, at the bar of our Father, and their Father, and act so that we may rejoice to hear our Saviour say, *Inasmuch as ye did it unto one of the least of these MY BRETHREN, ye did it unto ME.*

Your Obt. Servt.

N. SOUTHARD.

- 1, 1836. The Philanthropist, edited by James G. Birney commenced in New Richmond, Ohio. Since removed to Cincinnati.
- 4, 1836. Geo. Thompson arrived in Liverpool from America.
- 17, 1806. Franklin born. He was one of the signers of the Constitution of the U. S. and soon afterwards became President of the "Pennsylvania Manumission Society."
- 20, 1836. Fourth Annual meeting of the Mass. A.S.S. held in Boston.
- 25, 1834 Insurrection of slaves in Bahia, Brazil. The plot was detected several hours before it was intended to carry it into execution. When the slaves found their plans were defeated, many of them rushed on the bayonets of the opposing soldiers, preferring death to slavery.
- 25, 1784. Daniel Shays, at the head of 1150 insurgents, made an attack on the Arsenal at Springfield, Mass. — he was defeated and his party dispersed
- 30, 1835. Attempt to assassinate the President of the U. S.
- 30, 1832. The New-England Anti-Slavery Society formed at Boston. This was the first Society of the kind which was formed in the U. S. It is now called the Massachusetts A. S. Society.

#### THE NEW YEAR.

Reader, again we have met, under circumstances of awful solemnity. 'It is not a time for adulation.' I dare not waste my breath with vain greetings. Another year has rolled over this guilty land, and carried its irreversible account to the bar of him whose arm is clothed with thunder, and whose right hand is full of the arrows of wrath, with which to smite the proud oppressor. The year which has closed upon us has gone to tell of fraud, iniquity, robbery of the poor and needy, separation of mothers and children, mockery of marriage ties, minds crushed, and souls sent, sightless, to a cheerless grave. It has carried an account of mercies slighted, privileges perverted, and blessings abused. This year, too, will soon pass away, and shall its account be dark and bloody as that of the preceding? Shall it be, did I ask? Even now it may be determined that it shall not be. The decree may already have been sealed in the immutable counsels of Jehovah, that this shall be a year of retribution. God has bestowed upon us distinguishing mercies, such as no other nation ever enjoyed, and he has "looked for judgment, but behold oppression; for righteousness, but behold a cry." "Shall I not visit for these things, saith the Lord, shall not my soul be avenged on such a nation as this?" Even now the last faint plea of mercy may have been uttered, and urged in vain. He may already have begun to "whet his glittering sword," that it may drink the blood of those who have trampled under foot and defaced his glorious image in his oppressed children. Have you no sacrifice to make, no plea to urge, no prayer to offer, that you may stay the coming wrath? If so, what thou doest, do quickly, for the violence which is abroad in the land, like the low rumbling which precedes an earthquake, too clearly portends, that a storm of desolating vengeance is about to burst upon us, unless we speedily repent, and *bring forth fruits meet for repentance.*

"Up then in freedom's manly part,  
From gray beard'd eld to fiery youth,  
And on the nation's naked heart,  
Scatter the living coals of truth."



1837]

JANUARY—FIRST MONTH.

[31 days.

During this month, in 1817, a meeting of more than 3,000 free people of color assembled in Philadelphia to express their views of the Am. Col. Soc., then just formed, at which they unanimously replied to the question, whether they were willing to accept the offers of that Society, with one *long, loud, TREMENDOUS NO.*

Other meetings of colored people, expressing similar sentiments, were held in most of the cities and large towns in the northern states, and it was their unyielding opposition to the cruel scheme of expulsion that first induced Mr. Garrison and his friends to oppose it.

MOON'S PHASES. D. H. M.				D. H. M.			
New Moon,				6	7	3 eve.	Full Moon,
First Quarter,				13	0	30 eve.	Third Quarter,
				21	3	1 eve.	
				29	1	43 eve.	
D	DW	Sun Rise	Sun Sets	☉ D. S. slo. Moon	☾ Moon High	☾	Positions of the sun, moon and stars.—
D	DW			South	m s	rises. south water	Tides, weather, &c.
1	SUN	7 32	4 36	22 59	3 35	1 20 6 58 5 49	☾ 7*'s so. 8h. 50m.
2	Mon	32	37	22 54	4 3	2 32 7 44 7 4	☾ h 6 D
3	Tues	32	38	22 49	4 31	3 48 8 39 8 21	☾ Aldebaran so. 9.
4	Wed	32	39	22 42	4 59	5 6 9 38 9 22	☾ ♀ 6 D [30.
5	Thu	32	40	22 36	5 26	6 24 10 43 10 10	☾ Cold weather
6	Frid	32	41	22 29	5 53	sets. 12 50 11 20	☾ and frequent
7	Sat	32	42	22 21	6 19	5 25 aft 57 aft 11	☾ snows.
8	SUN	32	43	22 13	6 45	6 48 1 59 1 0	☾ Have your sleds
9	Mon	32	44	22 5	7 11	8 9 2 57 1 44	☾ and axes in
10	Tues	31	45	21 56	7 36	9 27 3 49 2 25	☾ Yd.L. so. 9h. 57m
11	Wed	7 31	4 46	21 46	8 0	10 39 4 37 3 4	☾ prime order, and
12	Thu	31	47	21 36	8 24	11 49 5 23 4 7	☾ use them dili-
13	Frid	30	48	21 26	8 47	morn 6 7 4 34	☾ gently, for a
14	Sat	30	49	21 15	9 10	0 58 6 52 5 36	☾ Sirius so. 10, 53.
15	SUN	29	51	21 4	9 32	2 5 7 37 6 51	☾ thaw is at hand.
16	Mon	29	52	20 53	9 53	3 11 8 25 8 7	☾
17	Tues	28	53	20 41	10 13	4 16 9 14, 9 10	☾
18	Wed	28	54	20 30	10 33	5 18 10 5 10 3	☾ Castor so. 11, 22.
19	Thu	27	55	20 17	10 53	6 14 10 56 10 50	☾ Pollux so. 11, 29.
20	Frid	27	57	20 4	11 11	7 2 11 47 11 28	☾ D apogee ☿ gr.
21	Sat	26	58	19 50	11 29	rises morn morn	☾ [elongation E.
22	SUN	25	59	19 36	11 46	5 47 35 4	☾ h 6 D
23	Mon	7 24	5 1	19 22	12 2	6 51 1 22 34	☾ ♂ 6 ●
24	Tues	24	2	19 8	12 17	7 55 2 6 1 3	☾ 7*'s so. 7, 10.
25	Wed	23	3	18 53	12 32	8 59 2 48 1 33	☾ ♀ stationary.
26	Thu	22	4	18 38	12 45	10 3 3 29 2 4	☾
27	Frid	21	6	18 23	12 58	11 8 4 11 2 39	☾ ♀ so. 2, 26.
28	Sat	20	7	18 7	13 10	morn 4 54 3 18	☾ Rigel so. 8. 23.
29	SUN	19	8	17 51	13 22	0 16 5 39 4 2	☾ h 6 ●
30	Mon	18	10	17 35	13 32	1 28 6 28 5 1	☾
31	Tues	17	11	17 15	13 42	2 43 7 22 6 21	☾ Sirius so. 9, 41.

- 2, 1836. R. I. State Anti-Slavery Society formed in Providence.
- 4, 1835. Gen. Wade Hampton died at Columbia, S. C., aged 80. He was a soldier in the revolution; he afterwards became very wealthy and was said to be the owner of 1500 slaves; he fought for freedom and he practised oppression; he defended the Declaration of Independence and he lived down its principles; he resisted tyranny and became a tyrant; he bore arms for the rights of man, and then robbed his fellow man of their rights. Probably few men ever amassed a larger fortune by agriculture, and very few have been punished for robbery who ever practised it on a larger scale.
- 15, 1835. Nathan Danc, L. L. D., died at Beverly, Mass. He was the framer of the ordinance of Congress of 1787, for the government of the Ter. N. W. of the Ohio river. By this code the principles of free government to the exclusion of slavery were secured to the inhabitants of that immense region.
- 18, 1834. Wm. Wirt died.
- 18, 1835. Third Anniversary of the Vermont Anti-Slavery Society.
- 19, 1795. Moses Fiske, a tutor in Dartmouth College, and afterwards Judge in Tennessee, preached an excellent sermon on American slavery, entitled "Tyrannical liberty-men."
- 20, 1835. The brig Enterprise of N. Y., E. Smith, master, which sailed from the Dis. of Col. to Charleston, S. C. with 78 slaves on board, put into Bermuda in distress. The next day at the instance of the Friendly Society of colored people, the slaves were brought before the Chief Justice of the place, and all of them except a woman and five children chose to remain there and be free rather than to go back to the U. S. and were accordingly liberated. There is reason to believe that the five children will heap many bitter curses on the mother for the choice she then made.
- 22, 1732. Washington born, — "that slave holder," (Peleg Sprague.)
- 22, 1836. Anti-Abolition meeting in Cincinnati.
- 22, 1836. Message of the President to Congress announcing that the difficulties with France were settled.

### FREE DISCUSSION.

While the spirit of mobocracy, like a hot blast from the infernal pit, was sweeping over the land, parching the fair flowers which adorned the fields of social order, and withering the wholesome fruits upon the tree of liberty, our hearts were cheered, and our spirits refreshed by the following noble sentiments from the lips of Gerrit Smith, of Peterborough, N. Y. They are brief extracts from his speech at Peterborough, before the N. Y. State A. S. Society. For their utterance at that time, we are indebted to the UTICA MOB. They are published here, although they have been already widely circulated, because we wish to have them kept before the public mind, and deeply impressed upon every heart. They were founded upon the following resolution:

*Resolved*, That the right of free discussion, given to us by our God, and asserted and guarded by the laws of our country, is a right so vital to man's freedom, and dignity, and usefulness, that we can never be guilty of its surrender, without consenting to exchange that freedom for slavery, and that dignity and usefulness, for debasement and worthlessness.

I love our free and happy government. But not because it *confers*

**ASSERTION.** "If the slaves were set free, they could n't take care of themselves." "If they could, we would set them free."

This accounts for the fact that as soon as a slave leaves his master, with the intention of taking care of himself, the master, with a most tender concern for his welfare, instantly offers from \$20 to \$1000 to any one who will return him to his kind 'patriarchal' supervision. In advertising the deluded beings, who are running away from their happiness, they will, of course be very *exact* in describing them. The following are specimens of the phrases applied to slaves in advertisements.

'An intelligent fellow,' 'field hand and jobbing shoemaker,' 'will try to pass himself for a white man,' 'Lucy is a very likely and intelligent girl,' 'a good sewer, washer & ironer,' 'first rate cook and pastry cook,' 'smart, intelligent, likely looking boy,' 'a brick mason by trade; he

NOON'S PHASES.	D.	H.	M.		D.	H.	M.
New Moon,	5	5	25 morn.	Full Moon,	20	9	38 morn.
First Quarter,	12	4	56 morn	Third Quarter,	28	0	45 morn.

D	W	Sun Rise	Sun Sets	☉ D. South	S. slo. m s	Moon rises	Moon south	High water	☾ Pl.	Positions of the sun, moon and stars.—Tides, weather, &c.
1	Wed	7 16	5 12	17 1	13 50	3 59	8 22	7 55	↑	
2	Thu	15	14	16 43	13 58	5 11	9 26	9 13	↗	Castor so. 10, 29.
3	Frid	14	15	16 25	14 5	6 15	10 32	10 16	↗	Fine skating.
4	Sat	13	16	16 8	14 12	7 6	11 37	11 10	↗	● perigee.
5	SUN	12	18	15 49	14 17	sets	aft 38	11 59	↗	
6	Mon	11	19	15 31	14 22	6 59	1 34	aft 42	↗	♂ ☉
7	Tues	9	20	15 12	14 26	8 17	2 25	1 20	↗	Boys who ne-
8	Wed	8	22	14 53	14 29	9 31	3 13	1 58	↗	glect school to
9	Thu	7	23	14 34	14 31	10 42	4 0	2 33	↗	enjoy it will find
10	Frid	6	24	14 15	14 32	11 51	4 46	3 10	↗	♂ so. 11h. 35m.
11	Sat	4	25	13 55	14 33	morn	5 33	3 55	↗	♂ so. 5h. 36m.
12	SUN	3	27	13 35	14 33	1 0	6 20	4 48	□	themselves
13	Mon	2	28	13 15	14 32	2 7	7 10	5 59	□	Y'd L. so. 7h. 19m.
14	Tues	0	29	12 53	14 31	3 10	8 0	7 19	□	"sliding down
15	Wed	6 59	5 31	12 34	14 29	4 8	8 52	8 49	☾	Sirius so. 8h. 55m.
16	Thu	57	32	12 13	14 26	5 0	9 42	9 46	☾	hill" into the bay
17	Frid	56	33	11 53	14 22	5 43	10 32	10 33	☾	Dapogee.
18	Sat	55	35	11 31	14 17	6 18	11 19	11 9	☾	♂ ☉
19	SUN	53	36	11 10	14 12	6 48	morn	11 40	☾	of ignorance.
20	Mon	52	37	10 49	14 6	rises	4 morn		☾	♂ so. 11h. 46m.
21	Tues	50	38	10 27	14 0	6 51	47	10	☾	
22	Wed	49	40	10 5	13 53	7 55	1 29	40	☾	
23	Thu	47	41	9 43	13 45	9 1	2 10	1 16	☾	♂ ☉
24	Frid	6 45	5 42	9 21	13 36	10 7	2 53	1 39	☾	
25	Sat	44	43	8 59	13 27	11 17	3 37	2 14	☾	
26	SUN	42	45	8 37	13 18	morn	4 24	3 2	☾	♂ ☉
27	Mon	41	46	8 14	3 7	0 30	5 15	3 41	☾	
28	Tues	39	47	7 51	12 56	1 44	6 11	4 42	↑	♂ ☉

- 1, 1833. Cholera at Havana; 200 deaths per day.
- 1, 1808. Act of Parliament of G. B. decreed that no slaves should be landed in the British Colonies after this date.
- 2, 1835. Gen. Sam'l Blackburn of Va. died, aged 77.
- 4, 1835. School for the reception of col. pupils opened in Canaan, N. H.
- 4 and 8, 1836. A Committee of the Massachusetts Legislature granted a partial hearing to the Abolitionists who attempted to show cause why no law or resolution of censure should be passed against them. "A full statement" of reasons has since been published.
- 5, 1770. Boston Massacre in King, (now State) St.
- 10, 1836. Resolution passed the Senate of New-York, directing the Committee on Literature to inquire in the propriety of withholding from Oneida Institute its share of the literary fund.
- 13, 1833. Great Anti-Colonization meeting at Exeter Hall, London.
- 19, 1835. Kentucky State Anti-Slavery Society formed at Danville.
- 20, 1831. Insurrection of the slaves in Antigua, which lasted 5 days.
- 24, 1828. Memorial for the Abolition of Slavery in the Dis. of Col. presented to Congress signed by upwards of 1000 of the inhabitants of the Dis.
- 30, 1836. The Committee of the Massachusetts Legislature, to whom was referred the memorial of Geo. Odiorne, requesting them to remonstrate with Southern Legislatures against those laws and regulations which operate injuriously upon the inhabitants of the free States, granted a full hearing to Messrs. May and Sewall on the subject. The evidence produced on that occasion was very full, and the Committee gave it an attentive hearing. See page
- 31, 1836. Fast-day in New-Hampshire. George Storrs delivered an anti-slavery address in Pittsfield, N. H. After the close of the address, while Rev. Mr. Curtis was offering the concluding prayer, a sheriff, by the authority of a writ issued by MOSES NORRIS, Jr. arrested Mr. Storrs while in the pulpit on his knees. He was tried the same day, and sentenced to three months hard labor in the House of Correction. He appealed from the sentence.
- 31, 1836. Disturbance at Concord, N. H. Five persons, four of whom were constables, arrested and fined.

any new rights upon us. Our rights spring from a nobler source than human constitutions—from the favor of Almighty God.

We are not indebted to the Constitution of the United States or of this State, for the *right* of free discussion. We are thankful that they have hedged it about with so noble a defence. We are thankful, I say, that they have neither restrained nor abridged it; but we owe them no thanks for our possession of rights which God gave us. And the proof that he gave them, is in the fact that he requires us to exercise them.

This right is generally defended as something which our free government has given us, as what was earned by the toil and purchased by the blood of our fathers. Sir, this is an error. And men in denying this right, are not only guilty of violating the constitution, and destroying the blessings bought by the blood and toil of our fathers, but guilty of making open war with God himself. I want to see this right placed on this true, this infinitely high ground, as a *DIVINE* right. I want to see men defend it, and exercise it with that belief. I want to see men determined to maintain to their *extremest bounda-*

1837]

MARCH—THIRD MONTH.

[31 day.]

is a smart, active man, speaks good sense, and will no doubt attempt to pass as a free man,' 'speaks French & English, and may be mistaken for a white woman,' 'a good sempstress and excellent nurse,' 'of warranted character,' 'first rate hostler and ploughman,' 'excellent carriage driver,' 'excellent carpenter,' 'first rate house servant,' 'first rate drayman,' 'good cook and first rate laundress,' 'smart boy, 7 yrs old,' 'guaranteed against the vices & diseases prescribed by law,' &c.

Do we need any more proof that the poor things *can't take care of themselves*? This is the way their masters describe them now

MOON'S PHASES. D. H. M.							
New Moon,	6	3	46 eve.	Full Moon,	22	2	10 morn.
First Quarter,	13	11	24 eve.	Third Quarter,	29	8	33 morn.

D	M	Sun Rise	Sun Sets	☉ D. S. sle. South	S. s. m s	Moon rises.	Moon south	High water	☾ Pl.	Positions of the sun, moon and stars.—Tides, weather, &c.
1	Wed	6 38	5 48	7 28	12 33	2 56	7 12	6 7	↑	
2	Thu	36	50	7 5	12 21	4 1	8 15	7 40	☾	☿ greatest el. W.
3	Frid	34	51	6 42	12 8	4 55	9 18	9 3	☾	Castor S. 8h. 26m.
4	Sat	32	52	6 19	11 54	5 39	10 19	10 5	☾	☿ ☿ ☽ ☽ per.
5	SUN	31	53	5 56	11 40	6 14	11 17	10 55	☾	Pollux S. 8. 25.
6	Mon	29	55	5 33	11 26	sets	aft 10	11 38	☾	
7	Tues	27	56	5 8	11 12	7 5	1 0	aft 16	☾	The snow is fast
8	Wed	26	57	4 46	10 57	8 19	1 48	51	☾	leaving us. If
9	Thu	24	58	4 22	10 41	9 31	2 36	1 27	☾	☿ S. 9h. 27m.
10	Frid	22	59	3 59	10 25	10 42	3 23	2 1	☾	it stays too long,
11	Sat	6 20	6 1	3 35	10 9	11 51	4 12	2 39	☾	it will be best to
12	SUN	19	2	3 12	9 53	morn	5 2	3 22	☾	wait patiently
13	Mon	17	3	2 48	9 36	0 58	5 53	4 14	☾	for its depart-
14	Tues	15	4	2 24	9 20	2 0	6 45	5 23	☾	ure.
15	Wed	13	5	2 1	9 2	2 54	7 36	6 50	☾	☿ S. 9h. 10m.
16	Thur	12	6	1 37	8 45	3 40	8 26	8 15	☾	
17	Frid	10	8	1 13	8 28	4 19	9 14	9 16	☾	☿ ☿ ☽ ☽ ☿ ☽
18	Sat	8	9	50	8 10	4 50	10 0	10 2	☾	
19	SUN	7	10	26	7 52	5 16	10 44	10 39	☾	☿ stationary.
20	Mon	5	11	North	7 34	5 39	11 26	11 10	☾	☉ ent. ☾ spring
21	Tues	3	12	20	7 16	rises	morn	11 41	☾	Regulus S. 9h 55m
22	Wed	1	13	41	6 58	6 51		S morn	☾	
23	Thu	0	14	1 8	6 39	7 58	51	10	☾	☿ ☿ ☽
24	Frid	5 58	6 16	1 32	6 21	9 8	1 34	40	☾	
25	Sat	56	17	1 54	6 2	10 21	2 21	1 13	☾	[6h. 30m.
26	SUN	54	18	2 19	5 44	11 34	3 12	1 51	↑	Miroch on Meri <sup>d</sup> .
27	Mon	53	19	2 42	5 25	morn	4 6	2 37	↑	
28	Tues	51	20	3 6	5 6	0 47	5 5	3 32	☾	
29	Wed	49	21	3 29	4 48	1 53	6 7	4 28	☾	
30	Thu	47	22	3 53	4 29	2 50	7 8	5 56	☾	
31	Frid	46	23	4 16	4 11	3 36	8 7	7 30	☾	

- 1, 1772. Petition from the white inhabitants of Virginia, for the suppression of the slave trade presented to the House of Burgesses for that colony.
- 2, 1743. Jefferson born. "I tremble for my country when I remember that God is just."
- 13, 1835. Dr. F. A. Cox and Rev. Mr. Hoby arrived in N. Y. as delegates from the Baptist Churches in G. B. to those in this country.
- 17, 1790. Benj. Franklin died, aged 84.
- 28, 1822. The ceremony of taking possession of Cape Montserado and the adjoining country in Liberia, was this day performed; the land had been purchased in Dec. 1821.

ries, ALL the rights which God, his Governor, has given him for his enjoyment, his dignity, and his usefulness.

This right of free discussion, sir, there is one class of men who ought to be particularly tenacious of. I mean, POOR MEN. These constitute the most numerous class, in every country, and therefore, to the true philanthropist, they are of the greatest value. When the rich are divested of their rights, they have still their riches and honors to rest on for dignity and for defence. But when the poor man is divested of his right to speak, he is divested of all his rights. Take from him that in which, almost alone, he stands on equal ground with his rich neighbor, the freedom of speech, and, sir, the man of poverty will soon find himself wholly at the mercy of the man of wealth. The poor men in Utica, whom we saw led on by men of wealth to a violent assault against free discussion, will yet see the suicidal character of their proceedings. The rights, which they have attacked in your persons, are their own dearest rights, without which they cannot help being trampled into the dust by wealth and title, just as wealth and title have always of old trampled into the dust those who have not this right to speak.

And for what purpose are we called to throw down our pens and seal up our lips, and sacrifice our influence over our fellow men, by the use of free discussion? If it was for an object of benevolence, that we were called to renounce that freedom of speech with which God made us, there would be some color of fitness in the demand. But such a sacrifice, the cause of truth and mercy never calls us to make. That cause requires the exertion, not the suppression of our noblest powers. But here we are called on to degrade, humiliate ourselves, and to withhold from our fellow men that influence which we ought to exercise for their good. And for what? I will tell you for what. That the oppressed may lie more passive at the feet of the oppressor; that one-sixth of our American people may never know their rights; that two and a half millions of our own countrymen, crushed in the cruel folds of slavery, may remain in all their misery and despair, without pity and without hope.

I knew before that slavery would not survive free discussion. But the demands recently put forth by the South, for our surrender of the right of discussion, and the avowed reasons of that demand, involve a full concession of this fact, that free discussion is incompatible with slavery. The South, by her own showing, admits that slavery cannot live, unless the North's tongue be tied.

"Shall we give up our liberty to preserve southern slavery, or shall the South give up their slavery to secure the liberties of the nation?"

that 'the mainspring' to activity and enterprise has been torn from them: and yet we are asked to believe the ridiculous humbug, that if the mainspring of LIBERTY were inserted in their breasts, these 'first rate' workmen couldn't earn their living!!!!

A colored man who had paid \$1800 for his freedom, was asked if the slaves could take care of themselves. He stretched out his strong arms, as he answered, "These hands were able to take care of my master in the day-time, and to earn enough in the night to pay for myself three times." N. B. He had twice been treacherously sold after paying \$600 for himself each time. "A land of liberty and law!!"

MOON'S PHASES.	D.	H.	M.		D.	H.	M.
New Moon,	5	2	36 morn.	Full Moon,	20	3	54 eve.
First Quarter,	12	6	30 eve.	Third Quarter,	27	2	14 eve.

D	W	Sun Rise	Sun Sets	☉ D. North	S. slo. m s	Moon rises	Moon south	High water	D	Positions of the sun moon and stars.— Tides, weather, &c.
1	Sat	5 44	6 24	4 38	3 53	4 13	9 5	8 48	☾	☾ perigee.
2	SUN	42	26	5 2	3 34	4 42	9 58	9 45	☾	☾ ☿ ☽
3	Mon	40	27	5 24	3 16	5 8	10 49	10 31	☾	☾ ☿ ☽
4	Tues	39	28	5 47	2 58	5 31	11 37	11 10	☾	☾ ☿ ☽ ☽ ☽ ☽
5	Wed	37	29	6 10	2 40	sets	aft 24	11 47	☾	☉ eccl. inv.
6	Thu	35	30	6 34	2 23	8 20	1 12	aft 23	☾	On the first of
7	Frid	34	31	6 56	2 6	9 32	2 0	58	☾	this month,
8	Sat	32	32	7 18	1 48	10 41	2 51	1 35	☾	many persons
9	SUN	30	33	7 40	1 32	11 47	3 42	2 15	☾	will show them-
10	Mon	29	35	8 3	1 15	morn	4 35	2 53	☾	Reg. so. 8h. 41m.
11	Tues	5 27	6 36	8 25	0 59	0 45	5 27	3 39	☾	selves to be fools,
12	Wed	25	37	8 47	0 43	1 35	6 18	4 44	☾	by calling others
13	Thu	24	38	9 9	0 27	2 16	7 7	6 6	☾	☽ apo. ☽ ☽ ☽
14	Frid	22	39	9 30	0 12	2 50	7 54	7 29	☾	☽ ☽ ☽ ☽ insup-
15	Sat	20	40	9 52	fast 3	3 18	8 38	8 26	☾	so. [☽ ☉
16	SUN	19	41	10 13	0 18	3 42	9 21	9 22	☾	There is such a
17	Mon	17	42	10 34	0 32	4 3	10 3	10 0	☾	strong probabili-
18	Tues	16	43	10 55	0 46	4 22	10 45	19 35	☾	ty of changeable
19	Wed	14	45	11 16	1 0	4 42	11 29	11 8	☾	☉ ent. ☽
20	Thu	13	46	11 37	1 12	rises	morn	11 41	☾	☽ eccl. inv.
21	Frid	5 11	6 47	11 57	1 25	8 7	15	morn	☾	☽ ☽ ☽ [weath-
22	Sat	10	48	12 17	1 37	9 22	1 5	20	☾	er this month,
23	SUN	8	49	12 37	1 49	10 37	2 0	56	☾	that I advise my
24	Mon	7	50	12 57	2 0	11 47	2 59	1 44	☾	friends to spend
25	Tues	5	51	13 17	2 11	morn	4 0	2 32	☾	every fair day
26	Wed	4	52	13 36	2 22	0 47	5 3	3 32	☾	on their farms,
27	Thu	2	53	13 15	2 32	1 36	6 3	4 39	☾	☽ perigee.
28	Frid	1	55	14 34	2 41	2 14	7 0	5 58	☾	instead of loung-
29	Sat	4 59	56	14 43	2 50	2 45	7 53	7 19	☾	☽ ☽ ☽ ☽ ☽ ☽
30	SUN	58	57	14 42	2 58	3 11	8 43	8 28	☾	ing at taverns.

- 12, 1835. Second Annual Meeting of the American Anti-Slavery Society, held in New-York. The meeting was addressed by George Thompson and others. Dr. Cox declined appearing on the platform.
- 15, 1820. Act of Congress passed declaring the slave trade "PIRACY."
- 17, 1829. John Jay died at Bedford, N. Y.
- 20, 1834. Lafayette died.
- 24, 1833. Act passed by the Legislature of Ct. prohibiting schools for colored persons from other States. In 1835, a petition to the Legislature for the repeal of this Act was rejected.
- 24, 1836. 4th N. E. Anti-Slavery Convention met in Boston.
- 31, 1835. Wm. Smith died in London, aged 79. He was a member of the British Parliament for 46 years, and a zealous advocate for the abolition of slavery.

### AMERICAN ANTI SLAVERY SOCIETY,

Held its third Annual meeting May 10, 1836. The following officers were chosen :

Arthur Tappan, *President* ; John Rankin, *Treasurer* ; Wm. Jay, *Sec. For. Correspondence* ; Elizur Wright, Jr. *Sec. Dom. Correspondence* ; Amos A. Phelps, *Rec. Secretary*.

*Executive Committee.* A. Tappan, Wm. Jay, J. Rankin, L. Tappan, Joshua Leavitt, Abm. L. Cox, S. E. Cornish, E. Wright, Jr. Theo. S. Wright, S. S. Jocelyn, A. A. Phelps, La Roy Sunderland.

These men have been tried in the fires of persecution, and have been found worthy of unwavering confidence and hearty support.

In the preceding year the society received \$25,866 30. It employed the following agents. A. A. Phelps, Thomas Huntington, George Storrs, Theodore D. Weld, Henry B. Stanton, Samuel L. Gould, Augustus Wattles, James A. Thome, of Ky. Huntington Lyman, J. W. Alvord, Wm. T. Allan, of Alabama, Sereno W. Streeter, Charles C. Burleigh, and Wm. Goodell.

The society reported 527 auxiliaries, among which were 8 State, 44 County, 60 Female, 6 Colored, 5 Juvenile societies.

A resolution was passed requesting each Anti-Slavery Society auxiliary to the American, to make a full report of all the facts relating to the progress of the cause of human freedom in their respective spheres of action, and of all their labors and efforts for the promotion of this cause, previous to May, 1837, and to send in similar reports to each annual meeting of the A. A. S. Society, which shall be held thereafter. Reader, are you an officer in any Anti-Slavery Society? If so, it is your duty to see that this is DONE.

On motion of T. S. Wright, a colored clergyman of N. Y. it was

*Resolved*, That it be recommended to each of the Auxiliary Societies to appoint a standing committee on introducing our colored brethren to the useful arts, with instructions to ascertain the number of colored persons in their several districts, who are desirous of learning the useful arts, and especially those who are desirous of becoming regular apprentices to such mechanics as are willing to teach them trades, and treat them as they do their other apprentices.

Faith without works is dead. Show me your faith by your works. Abolitionists have long neglected this matter. Up and be doing.

The N. E. Convention, which met in Boston, the 24th of the same month, was attended by 500 delegates, all of whom evinced an unshaken determination to press on till they should meet with death or victory.



[1837]

MAY—FIFTH MONTH.

[31 days.]

FORSAKE NOT THE ASSEMBLING OF YOURSELVES TOGETHER.—This is the month for anti-slavery meetings. Let all who ever go abroad, come up and warm their hearts at the altars of abolition. Let them fill their vessels at the gushing founts of emancipation; and then, if they take sentimental journeys among the mountains, they will diffuse a holy warmth around them: or if they visit fashionable watering places, where slave-holders congregate, they will not forget that “he that watereth shall be watered also himself.” Let abolitionists “speak often one to another,” and strengthen each other’s hands.

MOON'S PHASES.	D.	H.	M.		D.	H.	M.
New Moon,	4	2	17 eve.	Full Moon,	20	2	43 morn.
First Quarter,	12	0	56 eve.	Third Quarter,	26	7	18 eve.

D	M	D	W	Sun Rise	Sun Sets	☉ D. North	S. fast m s	Moon rises.	Moon south	High water	D	Pl.	Positions of the sun moon and stars.— Tides, weather, &c.
1	Mon	4	57	6	58	15 6	3 6	3 34	9 30	9 49	☽		<i>The weather</i>
2	Tues		55		59	25 24	3 13	3 55	10 17	10 8	☽		<i>this month will</i>
3	Wed	54	7	0	15 42	3 20	4 17	11 3	10 48	8			<i>β. Corvi so. 9.</i>
4	Thu	53		1	15 59	3 26	sets	11 51	11 23	8			<i>♂ ♀ [38 a.</i>
5	Frid	51		2	16 16	3 32	8 24	aft 40	11 57	8			<i>be more favora-</i>
6	Sat	50		3	16 33	3 37	9 32	1 32	aft 36	Π			<i>ble for planting</i>
7	SUN	49		4	16 50	3 42	10 34	2 24	1 17	Π			<i>corn than it will</i>
8	Mon	48		5	17 7	3 45	11 28	3 17	1 59	☽			<i>in November.</i>
9	Tues	47		6	17 23	3 49	morn	4 10	2 41	☽			
10	Wed	45		7	17 39	3 51	0 13	5 0	3 31	☽			<i>♂ pollux.</i>
11	Thu	44	7	8	17 54	3 54	0 49	5 47	4 20	☽			<i>♂ apo. ♀ ☉</i>
12	Frid	43		10	18 9	3 55	1 19	6 32	5 16	☽			<i>♂ ☉ ☉ ☉ ♀ R.</i>
13	Sat	42		11	18 24	3 56	1 44	7 15	6 21	☽			<i>♀ greatest el. E.</i>
14	SUN	41		12	18 39	3 56	2 6	7 57	7 27	☽			<i>♂ sets 1h. 11m.</i>
15	Mon	40		13	18 53	3 56	2 25	8 38	8 24	☽			<i>♀ sets 0h. 28m.</i>
16	Tues	39		14	19 7	3 55	2 45	9 21	9 13	☽			
17	Wed	38		15	19 21	3 54	3 5	10 6	9 58	☽			<i>♂ so. 11h. 13m.</i>
18	Thu	37		16	19 34	3 52	3 27	10 55	10 40	☽			<i>♀ in sup. ☉ ☉</i>
19	Frid	36		17	19 47	3 49	3 53	11 48	11 23	☽			<i>♂ ☉</i>
20	Sat	35		18	20 0	3 46	rises	morn	morn	♂			<i>Those who will</i>
21	SUN	4	35	18	20 12	3 42	9 34	46	0 4	♂			<i>☉ enters ☽</i>
22	Mon	34		19	20 24	3 39	10 40	1 49	0 47	☽			<i>not plough be-</i>
23	Tues	33		20	20 36	3 34	11 34	2 53	1 30	☽			<i>☉ perigee.</i>
24	Wed	32		21	20 47	3 29	morn	3 56	2 17	☽			<i>cause of the cold</i>
25	Thu	32		22	20 58	3 24	0 16	4 56	3 10	☽			<i>♂ ☉ Regulus.</i>
26	Frid	31		23	21 9	3 18	0 49	5 50	4 10	☽			<i>♂ ☉</i>
27	Sat	30		24	21 19	3 11	1 16	6 41	5 24	☽			<i>shall beg in har-</i>
28	SUN	30		25	21 29	3 4	1 39	7 28	6 46	☽			<i>Alloth on mer. 8.</i>
29	Mon	29		26	21 38	2 57	2 6	8 14	7 55	☽			<i>[20 a.</i>
30	Tues	29		26	21 47	2 49	2 21	8 59	8 53	☽			<i>vest, and have</i>
31	Wed	28		27	21 56	2 41	2 44	9 46	9 40	☽			<i>nothing.</i>

- 1, 1835. A meeting of the colored citizens of Boston to express their gratitude to Geo. Thompson for his labors in their behalf.
- 2, 1818. The General Assembly of the Presbyterian Church of the U. S. passed a resolution in which they say — "We consider the voluntary enslavement of one part of the human species by another as a gross violation of the most precious and sacred rights of human nature, and as utterly inconsistent with the law of God."
- 10, 1835. King Joe Harris made an attack upon the settlement at Port Cresson in Liberia, and killed 24 persons.
- 10, 1806. Act to abolish the slave-trade passed the British Parliament.
- 13, 1836. Arkansas, (slave) and Michigan, (free) were added to the Union, making 26 states, 13 nominally free, and 13 really despotic. In Ark. slavery cannot be abolished, without the consent of each slave-holder.
- 17, 1703. J. Wesley born. | 18, 1835. Wm. Cobbett died aged 73.
- 27, 1823. Miss Crandall imprisoned in Brooklyn, Ct.

### \$100,000 REWARD,

Will be paid to any one who will prove to an impartial jury that the system of slavery, of which the following advertisements exhibit a specimen, is any less wicked, less cruel, or less worthy of unqualified abhorrence, than the foreign slave trade which Congress calls **PIRACY**.



**RUNAWAY SLAVE IN JAIL.** Was arrested and committed to the parish jail of Ascension, . . . Thomas Mills, about 25 yrs old, &c. States he is **FREE**, and he was left off the Paul Jones on her way up. The *owner* is requested to comply with the **LAW** and take him away. *Ascension, Oct. 22, 1835.* J. L. Comstock, Jailer.

### NOTICE.



**W**AS committed to the Jail of Wilkinson co. on Wednesday, Jan. 27, 1836, a negro man named **NED**, about 24 years of age, . . . *very much marked with the WHIP* on his thighs and buttocks. The owner, &c. **WM. T. LEWIS, Sh'ff.**









Woodville, Mississippi, Jan. 30, 1836.

**FIFTY DOLLARS REWARD.** Runaway from the subscriber his Negro Man Pauladore, commonly called **PAUL**. . . I understand Gen **R. Y. HAYNE** has **PURCHASED** his **WIFE & CHILDREN** from **II. L. PINCKNEY, Esq.** and has them now on his plantation at Goose creek, where, no doubt, the Fellow is frequently lurking. The above reward will be paid, on his being lodged in the work house of Charleston, or gaol at Georgetown. All persons are cautioned against harboring him under penalty of the law. **T. DAVIS.**

**TWENTY-FIVE DOLLARS REWARD.** Runaway from the Subscriber, a Negro woman, named Matilda. It is thought she may be somewhere up James River, or lurking above the Basin, as *SHE WAS CLAIMED AS A WIFE* by some boatman in Goochland. **J. ALVIS.**

**STOP THE RUNAWAY!!!—\$25 REWARD.**—Runaway from the Eagle Tavern a negro fellow named **NAT.** He is a carpenter by trade, . . . and has an intelligent countenance. He is a shrewd, sensible negro, and is no doubt attempting to follow his **WIFE**, who was lately **SOLD TO A SPECULATOR**, named "Redmond." The above reward will be paid by *Mrs. LUCY M. DOWNMAN*, of Sussex co. Va.

ARKANSAS, A SLAVE STATE.—The names of those who, with liberty on their tongues, and tyranny, or mean cringing servility, in their hearts, voted to sanction a system of despotism unparalleled, are as follows. House. *Me.* Fairfield, Jos Hall, Jarvis, Mason, Parks, 5. Nays, 2. *VH* Bean, Burns, Cushman, Peirce, Weeks, 5. 17. Nays, 5. *Ms.* Nays, 12. *RT* Nay 1. *Ct.* Haley Ingham, Judson, Phelps, Toucey, 5. *New York* Barion, Bockee, Brown, Cambreleng, Chapin, Cramer, Doubleday, Farlin, Fuller, Gillet, Huntington, Lansing, Joshua Lee, Gid'n Lee, Leonard, McKenn, Mann, Mason, Page, Reynolds, Seymour, Sickles, Taylor, Turrill, Vanderpoel, Ward, Wardwell, 27. Nays 7. *VJ* Nays 2. *Pa.* Ash, Buchanan, Chambers, Fry, Galbraith, Hubley, Logan, Mann, Miller, Muhlenberg, Wagener, 11. Nays 13. *Ohio.* Bond, Cheney, Homer, Howell, Kilgore, McLane, 6. Nays 10. *La.* Poone, Lane, 2. Nay 1. *R.* Casey, Reynolds, 2. In 12 *FREE* (!!!) States, 63 for, 53 against. In 12 Slave States, 75 for, and 3, viz. MILLIGAN of *Del.*, WILLIAMS of *V.C.*, and UNDERWOOD of *Ky.*, against the admission.

MOON'S PHASES.		D.	H.	M.			D.	H.	M.
New Moon,		3	3	1 morn.	Full Moon,		18	11	8 morn.
First Quarter,		11	5	46 morn.	Thuid Quarter,		25	1	16 morn.
		S u	Sun	 D.	S. fast	Moon	Moon	High	 Positions of the sun,
		R e	Sets	North	m s	rises	south	water	moon and stars.—
									Tides, weather, &c.
1	Thu	4 27	7 28	22 4	2 32	3 9	10 34	10 21	8 Spica so. 8 35 a.
2	Frid	27	29 22	12	2 23	3 39	11 24	11 1	8
3	Sat	27	29 22	20	2 12	sets	aft 16	11 40	II ♀ ♂ ☽ ♀ ♂ ☽
4	SUN	26	30 22	27	2 3	9 20	1 10	aft 21	II [ ♀ ♂ ♀
5	Mon	26	31 22	34	1 53	10 8	2 1	58	☽ ♂ sets. 11h. 14m.
6	Tues	26	31 22	40	1 43	10 48	2 52	1 38	☽ in inf. ♂ ☉
7	Wed	25	32 22	46	1 32	11 20	3 41	2 19	☽ Fine weather for
8	Thu	25	33 22	52	1 20	11 47	4 27	2 58	☽ ☽ apo. ♀ ♂ ☽
9	Frid	25	33 22	54	1 9	morn	5 10	3 39	☽ ♂ ☽ ☽ ♂
10	Sat	25	34 23	2	0 57	0 9	5 52	4 23	☽ [Regulus.
11	SUN	4 25	7 34	23 6	0 45	0 29	6 32	5 14	☽ Arcturus so. 8 47a.
12	Mon	24	35 23	10	0 33	0 48	7 14	6 17	☽ killing weeds.
13	Tues	24	35 23	14	0 20	1 7	7 57	7 19	☽ There will not
14	Wed	24	36 23	17	0 8	1 27	8 43	8 31	☽ be so many fair
15	Thu	24	36 23	20	slow	1 51	9 31	9 37	☽ h ♂ ☽
16	Frid	24	36 23	22	0 19	2 20	10 29	10 22	☽ days this month
17	Sat	24	37 23	24	0 31	2 57	11 21	11 12	☽ as some will de-
18	SUN	25	37 23	26	0 44	rises	morn	11 36	☽ sire, but more
19	Mon	25	37 23	27	0 57	9 24	36	morn	☽ than all will
20	Tues	25	38 23	27	1 10	10 13	1 42	58	☽ ☽ perigee.
21	Wed	4 25	7 38	23 28	1 23	10 50	2 45	1 36	☽ ☉ ent. ☽ sum.
22	Thu	25	38 23	28	1 36	11 20	3 43	2 11	☽ [commences.
23	Frid	26	38 23	27	1 49	11 44	4 37	2 50	☽ ♂ sets 11h 20m A.
24	Sat	26	38 23	26	2 2	morn	5 26	3 43	☽ improve.
25	SUN	26	38 23	25	2 14	0 6	6 13	4 41	☽
26	Mon	26	38 23	23	2 27	0 27	6 50	4 52	☽ Antares so. 9h.
27	Tues	27	38 23	21	2 39	0 49	7 44	7 6	☽ [59m. A.
28	Wed	27	38 23	18	2 51	1 13	8 31	8 15	☽ ♀ sets 9h. 56m.
29	Thu	28	38 23	15	3 4	1 40	9 20	9 11	☽
30	Frid	28	38 23	12	3 15	2 14	10 0	9 52	☽ ♀ greatest el. W.

- 2, 1834. Figure head of the Constitution destroyed at Boston.
- 4, 1826. Adams died, aged 91. Jefferson died, aged 83.
- 4, 1827. Slavery abolished in N. Y.
- 4, 1831. Monroe died, aged 83.
- 4, 1835. A plan for an extensive insurrection of the slaves in Madison Co. and vicinity, in Mississippi, was to have been executed this day, but was discovered in season to prevent it. The discovery was followed by some of the most awful exhibitions of *Lynch Law*, (or rather lawless murder,) which have ever disgraced a nominally civilized community.
- 5, 1835. [Sunday.] Two steam doctors, Cotton and Saunders, and seven negroes, were hung in Mississippi, without trial.
- 6, 1813. Granville Sharp died, aged 78.
- 6, 1835. John Marshall, Chief Justice of the United States, died at Philadelphia, in his 80th year.
- 6, 1835. Five gamblers executed at Vicksburgh, Mi., in a barbarous manner, and in open defiance of law. Twenty-six persons, white and black, suffered death this day by mobocratic violence, in the State of Mississippi.
- 9, 10, 11, 1835. Abolitionists mobbed in New-York.
- 10, 1835. Rev. Hosea Hildreth, Cor. Sec. of the Mass. Tem. Soc., died at Sterling, Mass.
- 10, 1835. Meeting of slave-holders in New-York, calling a general meeting of Southerners on the 20th of the same month.
- 12, 1835. Insurrection of blacks in Havana. Three or four whites were killed, sixteen of the blacks were lanced by the troop of horse, and six more were shot on the 16th.
- 13, 1835. The colored population of Philadelphia were mobbed without provocation. Both here and at N. Y. under similar circumstances, they behaved with exemplary mildness and Christian forbearance.
- 20, 1835. Meeting of Southerners in Tammany-Hall, N. Y. The Secretary of the American Anti-Slavery Society turned out of doors, for taking notes.
- 24, 1835. Anti-abolition meeting at Richmond; adjourned to Aug. 4.
- 25, 1835. Amos Dresser flogged twenty lashes on the bare back, at Nashville, for being a member of the Anti-Slavery Society, and having in his possession Anti-Slavery publications.
- 28, 1833. Wilberforce died, aged 74.
- 29, 1835. Attack on the Charleston [S. C.] P. O. The mails were broken open, and several copies of the Emancipator for Aug., Anti-Slavery Record, No. 7, Slave's Friend, No. 3, and Human Rights, for July, were taken out into the street, where they were burnt on the evening of the 30th, together with effigies of A. Tappan, W. L. Garrison, and Dr. Cox, of Auburn, N. Y. In consequence of this outrage, the Ex. Com. of the A. A. S. S. published a notice informing the public that copies of the publications thus destroyed were to be had gratuitously at the Society's office, and immediately the room was thronged with a concourse of citizens eager to obtain copies of the "incendiary publications," so that many thousands read them, who, but for the P. O. robbery at Charleston, would never have seen them. This is one among many specimens of the way in which our enemies are helping our cause.

*Advertisement.* Whereas, a certain fanatical and pestilent luminary called the NORTH STAR, (in the heavens) has for many years outraged public sentiment, and with wanton disregard of southern rights and interests, has wilfully and maliciously aided and abetted in the escape of runaway slaves, we do hereby offer a reward of \$100,000, to any person who will safely deliver the said north star to the chairman of the Louisiana Constitutional and Anti-Fanatical Society, or who will in any way put a stop to its impertinent interference with the security of private property.

MOON'S PHASES. D. H. M.							D. H. M.						
New Moon,							2	4	48 eve.	Full Moon	17	6	6 eve.
First Quarter,							10	8	26 eve.	Third Quarter,	24	9	24 morn.
D	W	Sun Rise	Sun Sets	☉ D. North	S. slo. m s	Moon rises	Moon south	High Watr	☾ Pl.	Positions of the sun, moon and stars.— Tides, weather, &c.			
1	Sat	4 29	7 38	23 8	3 26	2 55	11 4	10 46	Π	[the earth.			
2	SUN	29	38	23 4	3 38	sets	11 55	11 32	☿	☉ farthest from			
3	Mon	30	38	22 59	3 49	8 47	aft 47	aft 8	☿	♀ ♂ ☾			
4	Tues	30	38	22 54	4 0	9 22	1 36	42	☿	There will be			
5	Wed	31	37	22 49	4 11	9 50	2 23	1 11	☿	☾ apogee.			
6	Thu	32	37	22 43	4 21	10 14	3 7	1 42	☿	several unex-			
7	Frid	32	37	22 34	4 31	10 34	3 48	2 15	☿	low tides.			
8	Sat	33	36	22 30	4 40	10 53	4 29	2 45	☿	♂ ♂ ☾			
9	SUN	34	36	22 23	4 49	11 11	5 8	3 15	☿	Antares so. 9h. 9m			
10	Mon	34	35	22 16	4 58	11 30	5 50	4 12	☿	pected showers			
11	Tues	4 35	7 35	22 8	5 6	11 51	6 34	5 10	☿	this month, but			
12	Wed	36	34	22 0	5 14	morn	7 21	6 21	☿	though unvel-			
13	Thu	37	34	21 51	5 22	0 17	8 13	7 48	☿	middling tides.			
14	Frid	37	33	21 42	5 29	0 49	9 11	9 1	♄	come to some,			
15	Sat	38	33	21 33	5 35	1 31	10 14	10 3	♄	♀ in ☿ they			
16	SUN	39	32	21 23	5 41	2 26	11 21	10 57	☿	will be needed			
17	Mon	40	31	21 13	5 46	rises	morn	morn	☿	Atair so. 0h. 0m.			
18	Tues	41	31	21 3	5 51	8 45	26	12	☿	☾ perigee.			
19	Wed	42	30	20 52	5 56	9 19	1 28	36	☿	by all			
20	Thu	42	29	20 41	6 0	9 46	2 26	1 20	☿	very high tides.			
21	Frid	4 43	7 28	20 30	6 3	10 10	3 18	2 0	☿	Make hay			
22	Sat	44	27	20 18	6 5	10 32	4 8	2 39	☿	☉ enters ☿.			
23	SUN	45	27	20 6	6 7	10 53	4 55	3 23	☿	while the sun			
24	Mon	46	26	19 53	6 9	11 17	5 41	4 6	☿	shines. A			
25	Tues	47	25	19 41	6 10	11 44	6 28	5 3	☿	storm is ap-			
26	Wed	48	24	19 28	6 10	morn	7 17	6 20	☿	proaching.			
27	Thu	49	23	19 14	6 9	0 15	8 7	7 42	☿	♀ ♂ ♃.			
28	Frid	50	22	19 0	6 9	0 54	8 59	8 55	☿	♀ in sup. ♂ ☉			
29	Sat	51	21	18 46	6 7	1 40	9 51	9 51	☿				
30	SUN	52	20	18 32	6 5	2 33	10 43	10 40	☿	♀ ♂ Regulus.			
31	Mon	53	18	18 17	6 2	3 33	11 33	11 24	☿				

- 1, 1834. Emancipation of all the slaves in the British Colonies.
- 1, 1827. The importation of slaves into Alabama from other States, prohibited after this date.
- 3, 1825. Public meeting in the City-Hall, Charleston. Committee of twenty-one appointed to take charge of the U. S. Mail, &c.
- 4, 1825. Great meeting in the Capitol, Richmond, Va., to devise measures to put down the abolitionists.
- 4, 1835. Amos Kendall, the Post-Master General, wrote to the P. M. at Charleston, S. C. in reference to his having detained anti-slavery publications at the office. He says, "*I cannot sanction and will not condemn the step you have taken,*" and that it is "patriotism to disregard the laws" in certain cases.
- 8, 1835. Great riot at Baltimore, occasioned by an alleged fraud on the part of the officers of the Bank of Maryland. A law has since been passed by the Legislature of the State indemnifying the sufferers by the mob.
- 10, 1835. Canaan Academy, N. H., drawn off by a mob for the crime of admitting colored youth.
- 10, 1835. Disturbance at Worcester, Mass. While Rev. O. Scott was lecturing on slavery, Levi Lincoln, jr. and Patrick Doyle, an Irishman (fit associates) tore up the lecturer's notes, and offered violence to his person, but were prevented from doing him harm.
- 11, 1835. Dr. Reuben Crandall thrown into prison at Washington, D. C., for having in his trunk Anti-Slavery papers.
- 24, 1759. Wilberforce born. 26, 1832. Adam Clarke died, aged 72.

#### EMANCIPATION IN THE WEST INDIES.

The act of partial justice performed on the first day of this month, 1834, has received the sanction of the God of Providence, just so far as it was in conformity with the precepts of revelation. It is indeed a humiliating reflection that men, professing to believe the Bible, should catch eagerly at every sentence contained in a West India gazette, to ascertain whether the declarations of Jehovah are true or false. — to see whether it is safe to obey his law. Is not this insulting the Lord of Hosts? The intelligence received from the West Indies continues to give "confirmations strong" to what before rested immovably upon "proofs from Holy Writ." The following information was communicated to the editor of the New-York Evangelist, by an intelligent merchant who spent more than a year in Barbadoes after the act of emancipation took place. At that time the island, which is 21 miles long and 12 broad, contained 20,000 whites, 20,000 free people of color, and 80,000 slaves, being one of the most populous countries on earth.

Many who opposed the abolition of slavery step by step to the last, are now in favor of it. They say it has been a good thing for the island. *All fears of evil consequences have been disappointed.*

He could lie down to sleep there out of doors, as quietly as in any place in New England.

As to the fear that abolishing slavery will lead to amalgamation, it operates precisely the other way. Amalgamation has had its full run there, under the reign of slavery. You may go into a church now, and see two hundred and fifty persons at a time, of whom you cannot determine confidently whether they are white or colored. It has been a common thing there for white men to keep colored women. Even

1837]

AUGUST—EIGHTH MONTH—

[31 days.

*Anecdote.*—A crockery-ware dealer, in Boston, who attended the Faneuil Hall meeting of Aug. 21, 1835, and was very active in manifesting his fraternal regard for his southern brethren, had the good fortune to attract the gracious notice of one of those high-minded noblemen. On the following day, the southern gentleman condescended to enter the shop of his zealous friend, and inquired if he had any little china things for children; “for,” said he, “you behaved very well at the meeting yesterday, and I think I’ll purchase something of you.”

MOON'S PHASES.	D.	H.	M.		D.	H.	M.
New Moon,	1	7	36 morn.	Third Quarter,	22	8	33 eve.
First Quarter,	9	8	39 morn.	New Moon,	30	11	17 eve.
Full Moon,	15. 16	0	6 morn.				

D	DW	Sun Rise	Sun Sets	☉ D. North	S. slo. m s	Moon sets	Moon south	High water	☾ Pl.	Positions of the sun, moon and stars.— Tides, weather, &c.
1	Tues	4 54	7 18	18 2	5 59	7 56	aft 20	11 56	☾	☽ apo. ♀ ♂ ☽
2	Wed	55	16	17 47	5 55	8 18	1 5	aft 22	☾	☽ ♂ ☽ Look
3	Thu	56	15	17 32	5 50	8 40	1 46	49	☾	♀ ♂ ☽ ☽ ☐ ☉
4	Frid	57	14	17 16	5 45	8 58	2 28	1 17	☾	middling tides.
5	Sat	58	13	17 0	5 39	9 17	3 8	1 47	☾	out for a storm.
6	SUN	59	12	16 43	5 33	9 35	3 48	2 12	☾	♂ ♂ ☽
7	Mon	5 0	10	16 26	5 26	9 55	4 30	2 52	☾	♂ ♂ ☽
8	Tues	1	9	16 10	5 19	10 18	5 14	3 35	☾	Get your wheat
9	Wed	2	8	15 52	5 11	10 45	6 3	4 30	☾	h ♂ ☽
10	Thu	3	6	15 35	5 2	11 22	6 57	5 57	☾	into your barns,
11	Frid	4	5	15 17	4 53	morn	7 56	7 21	☾	or much of it
12	Sat	5	4	14 59	4 43	0 9	8 59	8 46	☾	will be injured.
13	SUN	6	2	14 41	4 33	1 11	10 4	9 51	☾	Changeable
14	Mon	7	1	14 23	4 23	2 25	11 8	10 46	☾	weather.
15	Tues	8	6	59 14 4	4 11	rises	morn	11 33	☾	☽ perigee.
16	Wed	9	58	13 45	4 0	7 44	8	morn	☾	
17	Thu	10	57	13 26	3 47	8 10	1 4	17	☾	high tides.
18	Frid	11	55	13 7	3 34	8 33	1 56	55	☾	Atair so. 9h. 27m
19	Sat	12	54	12 47	3 21	8 56	2 46	1 35	☾	Custom, though
20	SUN	13	52	12 28	3 7	9 19	3 34	2 12	☾	ever so ancient,
21	Mon	15	50	12 8	2 52	9 45	4 23	2 50	☾	without truth,
22	Tues	5 16	6 49	11 48	2 37	10 16	5 12	3 34	☾	☽ ♂ ☉
23	Wed	17	47	11 27	2 22	10 52	6 2	6 28	☾	☉ en. ☾ ♀ ☽
24	Thu	18	46	11 7	2 6	11 36	6 54	5 42	☾	♂ ☽
25	Frid	19	44	10 46	1 50	morn	7 47	7 11	☾	is but an old
26	Sat	20	43	10 25	1 33	0 27	8 39	8 33	☾	error.
27	SUN	21	41	10 4	1 16	1 26	9 30	9 34	☾	middling tides.
28	Mon	22	39	9 43	0 59	2 28	10 18	10 19	☾	☽ apogee.
29	Tues	23	38	9 22	0 41	3 32	11 4	10 55	☾	☽ ♂ ☉
30	Wed	24	36	9 0	0 23	sets	11 47	11 25	☾	☽ ♂ ☽
31	Thu	25	34	8 39	0 5	7 5	aft 28	11 53	☾	

- 2, 1835. Riot at Pittsburgh, Pa. The rioters attempted to destroy a shop occupied by a barber, but were dispersed by the mayor.
- 17, 1835. The grand jury of Oneida co. N. Y. made a presentment, in which they say that those who are getting up abolition societies, "for the purpose of printing pictures and inflammatory publications," are guilty of sedition, and of right ought to be punished; and that it is the duty of all our citizens, who are friendly to the constitution of the U. S. and the future quiet and happiness of this people, to DESTROY all such publications, *whenever and wherever* found.
- 17, 1835. A gallows was erected in front of Mr. Garrison's in Brighton street, Boston, with this inscription: "By order of Judge Lynch." We are glad to say, however, that the authority of the Judge was not sufficient to procure the execution of any one upon it.
- 17, 1796. Date of Washington's Farewell Address.
- 20, 1834. George Thompson arrived at New York from England.
- 25, 1835. Duke W. Hullum, of Tennessee, father of one of the gamblers executed at Vicksburgh, addressed an able letter to the Governor of Mississippi, praying that the murderers of his son and confederates might be brought to justice.

married men did it. Every body says this is becoming now far less common, and the colored women, who used to be kept as concubines of white men, are now getting colored husbands. It takes the minister at Bridgetown a quarter of an hour to publish the bans of marriage.

Since the abolition act took effect, all efforts for the advancement of the colored population in knowledge and religion, are greatly increased, all obstacles are removed, and every body is in favor of it, without a dissenting voice. They see their safety in it. They say, "We must make them intelligent and moral, for our own safety."

Real estate, in many instances, has risen one third in a year.

A hurricane, in 1831, destroyed most of the parish churches on the island. Many of them have lain in ruins till the past year. Now they are rapidly rebuilding.

It is not the case that the negroes become impudent towards the whites, in consequence of emancipation. On the contrary, it is universally said that they are more civil than they used to be.

That Anti-Slavery Societies may have matter for interesting discussion, during the coming fall and winter, we present the following  
**QUESTIONS, Proper for discussion in Anti-Slavery Societies.**

,"Præe all things. Hold fast that which is good."

Abolitionists love discussion. It furnishes the food on which our principles live and flourish. Let us all become well acquainted with the use of this right arm of our strength. If we would contend successfully for the truth, we must thoroughly understand the whole subject of slavery in all its bearings. Let the following questions, then, be carefully examined, and fully discussed.

1. Is it the duty of Christian churches to exclude slave-holders from their communion, and slave-holding ministers from their pulpits?  
 Eph. v. 7, 11. Ps. xxvi. 5. 1 Cor. v. 9, 10, 11. 2 Thess. iii. 6. 2 Tim. iii. 5.
2. Ought abolitionists to encourage any plan of amelioration, disconnected with emancipation?
3. Ought abolitionists to advocate any system of preparation for freedom?



1837]

SEPTEMBER — NINTH MONTH.

[30 days.

*Toleration.*—In Sept. 1835, a gentleman in N. Y. who owns a store in Charleston, S. C., received a letter from the latter place, as follows: "If you are seen going into Tappan's, Rankin's, or any abolitionists, vengeance will be poured out on your now flourishing establishment in Charleston. By order of the SELECT COMMITTEE."

The spirit of the inquisition is the spirit of mercy compared with that of the above.

**INCENDIARY.**—The Declaration of Independence, as originally reported, contained the following reference to the tyranny of Geo. III.

He has waged a cruel war against human nature itself, violating its

MOON'S PHASES.	D.	H.	M.		D.	H.	M.
First Quarter,	7	6	28 eve.		Third Quarter,	21	11 10 morn.
Full Moon,	14	8	44 morn.		New Moon,	29	3 19 eve.

D	M	Sun Rise	Sun Sets	☉ D. North	S. fast <i>m s</i>	Moon sets	Moon south	High water	☾ Pl.	Positions of the sun, moon and stars.— Tides, weather, &c.
1	Frid	5 26	6 33	8 17	0 14	7 23	1 8	aft 20	☾	Atair so. 8. 59.
2	Sat	27	31	7 55	0 33	7 41	1 48	47	☾	♂ ♂ ☽ ♀ ♂ ☽
3	SUN	28	29	7 33	0 52	8 0	2 29	1 17	☾	♂ ♂ ☽
4	Mon	29	28	7 11	1 10	8 21	3 12	1 49	☾	Seasonable
5	Tues	30	26	6 49	1 30	8 47	3 59	2 41	☾	♂ ♂ ☽
6	Wed	31	24	6 26	1 50	9 20	4 49	3 13	☾	weather.
7	Thu	33	22	6 4	2 10	10 1	5 45	4 12	☾	Den. so. 9h. 23m.
8	Frid	34	21	5 41	2 30	10 55	6 45	5 32	☾	Cool evenings.
9	Sat	35	19	5 19	2 52	morn	7 48	7 12	☾	♂ greatest el. E.
10	SUN	36	17	4 56	3 12	0 2	8 50	8 37	☾	Don't let them
11	Mon	5 37	6 15	4 33	3 33	1 19	9 50	9 38	☾	pass by unimproved.
12	Tues	38	14	4 10	3 54	2 41	10 47	10 27	☾	
13	Wed	39	12	3 47	4 14	4 4	11 41	11 8	☾	☽ per. ☽ ♂ ☽
14	Thu	40	10	3 24	4 35	rises	morn	11 52	☾	
15	Frid	41	8	3 1	4 56	6 55	33	morn	☾	high tides.
16	Sat	42	7	2 38	5 18	7 19	1 22	38	☾	A few pleasant
17	SUN	43	5	2 15	5 39	7 44	2 11	1 5	☾	days, followed
18	Mon	44	3	1 51	6 0	8 14	3 2	1 44	☾	♀ ☽
19	Tues	45	1	1 28	6 22	8 49	3 53	2 24	☾	♀ so. 5h. 32m.
20	Wed	46	0	1 5	6 42	9 31	4 46	3 7	☾	by a storm.
21	Thu	5 47	5 58	41	7 3	10 20	5 40	4 2	☾	Abundant har-
22	Frid	48	56	18	7 24	11 17	6 33	5 12	☾	[commences
23	Sat	50	54	south	7 45	morn	7 25	6 42	☾	☉ en. ☾ Autumn
24	SUN	51	52	29	8 5	0 19	8 14	8 3	☾	vests call for
25	Mon	52	51	52	8 26	1 22	9 0	9 5	☾	☉ apogee.
26	Tues	53	49	1 16	8 46	2 26	9 44	9 49	☾	☽ so. 10h. 9m.
27	Wed	54	47	1 39	9 7	3 30	10 26	10 20	☾	☽ ♂ ☉ low tds.
28	Thu	55	45	2 2	9 26	4 32	11 7	10 52	☾	grateful hearts.
29	Frid	56	44	2 26	9 46	sets	11 47	11 21	☾	Farnalhaut so. 10h
30	Sat	57	42	2 49	10 5	6 6	aft 28	11 49	☾	♂ ♂ ☉ [33m.

- 1, 1834. Thomas S. Grimké of Charleston, S. C. died near Columbus, Ohio, in his 48th year.
- 1, 1835. The Presbyterian synod of Michigan, assembled at Adrian, passed excellent and thorough-going resolutions on the subjects of sabbath-breaking, intemperance, slavery and war.
- 15, 1835. The committee of vigilance of East Feliciana, La. offered a reward of \$50,000 for the delivery of Arthur Tappan to them.
- 21, 1835. The New-York State Anti-Slavery Society formed. *After* its formation, the convention was broken up by the *UTICA MOB*, headed by SAM'L BEARDSLEY, *Member of Congress!!!*
- 21, 1835. A mob of 5000 "gentlemen of property and standing," assembled in *Washington* street, Boston, in broad day-light and Broadcloth, which succeeded in demolishing one sign board, caused the female anti-slavery society to change their place of meeting, broke through a panel door, destroyed several prayer books, and performed some other equally brave exploits.
- 23, 1835. Riot at Montpelier, Vt.

4. Ought abolitionists to give countenance to any plan of compensation to the masters for giving the slaves their liberty?

A writer from Antigua says, "A clergyman remarked to me that it was pretty generally conceded that the \$100,000,000 granted as a compensation to the slaveholders here, was equivalent to a free gift: the value of the property not being diminished, but even *rising*."

5. Can abolitionists consistently belong to the American Colonization Society?

See Jay's Inquiry and Garrison's Thoughts. *Passim*.

6. Will the abolition of slavery have a tendency to make the slaveholders, as a class, poorer than they now are?

7. Will the discussion of the subject of slavery have a tendency to divide the Union?

8. Would a division of the Union be in any respect a benefit to the south?

9. Does the Constitution of the United States, properly interpreted, afford any countenance to the system of slavery?

Art. I. Sect. 2. No. 2.—Representatives and direct taxes shall be apportioned among the several States, according to their respective numbers, which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, three fifths of all other persons.

Art. I. Sect. 9, No. 1.—The migration or importation of such persons as any of the States now existing shall think proper to admit, shall not be prohibited by the Congress prior to the year 1808.

10. Can abolitionists consistently take an oath to support the Constitution of the U. S. or can they vote for any person to fill an office where he will be required to take such an oath?

11. Are slave-holders under obligation to obey those laws which prohibit the emancipation or instruction of their slaves?

Acts iv. 19; v. 29. Ex. i. 17. 1 Kings xii. 28—30; xiv. 16; xxi. 1—14. 2 Chr. xxiv. 16—20. Dan. iii. 18; vi. 6—11. Hosea v. 11. Micah vi. 16. Matt. xxii. 21. Heb. xi. 23. Mark vii. 7—9. 1 Sam. xv. 24. These passages clearly show that we ought not to obey king or people if they command us contrary to God's law.

12. Is a slave-holder justified in retaining the legal relation of master to his slaves, while he pays them for their labor and in other respects treats them as freemen?

1 Thess. v. 22. Ex. xxiii. 7. 2 Cor. vi. 3; viii. 21. Slaves being chattels personal are liable to be sold for the debts of a living or deceased master.

1837.]

OCTOBER—TENTH MONTH.

[31 days.]

*most sacred rights* of life and liberty, in the persons of a distant people, who never offended him, captivating them and carrying them into **SLAVERY** in another hemisphere, or to incur miserable death in their transportation thither. This piratical warfare, the opprobrium of infidel powers, is a warfare of a *Christian* king of Great Britain. Determined to keep open a market where *MEN should be bought and sold*, he has prostituted his negative for suppressing every legislative attempt to prohibit or restrain this **EXECRABLE COMMERCE**.—*Committee, T. Jefferson, J. Adams, Franklin, Livingston & Sherman.*

MOON'S PHASES.	P.	H.	M.		D.	H.	M.
First Quarter,	7	2	29 morn.	Third Quarter,	21	5	11 morn.
Full Moon,	13	6	32 eve.	New Moon,	29	6	51 morn.

D	M	Sun Rise	Sun Sets	D. South	S. fast m s	Moon sets	Moon south	High Watr	D Pl.	Positions of the sun, moon, and stars.—Tides, weather, &c
1	SUN	5 58	5 40	3 18	10 25	6 27	1 11	aft 15	m	[h 6 D
2	Mon	6 0	38	3 26	10 43	6 51	1 57	50	m	♀ 6 D ♂ 6 D
3	Tues	1	37	3 59	11 2	7 21	2 44	1 40	m	♂ 6 ♀ 6 h
4	Wed	2	35	4 22	11 29	8 0	3 40	2 23	f	[♀ 6 ♂
5	Thu	3	33	4 46	11 38	8 49	4 37	3 2	f	♂ in inf. ♂ ☉
6	Frid	4	31	5 9	11 55	9 50	5 38	4 6	w	Winter will
7	Sat	5	30	5 32	12 12	11 2	6 29	5 32	w	come upon many
8	SUN	6	28	5 55	12 29	morn	7 38	7 3	w	before they ex-
9	Mon	7	26	6 18	12 45	0 19	8 35	8 20	w	at so. 9h. 15m.
10	Tues	8	25	6 41	13 0	1 40	9 23	9 15	x	pect it. Wise
11	Wed	9	23	7 3	13 16	2 59	10 19	10 1	x	D perigeo.
12	Thu	10	21	7 26	13 31	4 17	11 8	10 43	q	high tides.
13	Frid	6 12	20	7 48	13 45	rises	11 58	11 23	q	D ecl. vis.
14	Sat	12	18	8 11	13 58	5 42	morn	11 42	q	men will be
15	SUN	14	17	8 33	14 11	6 10	48	morn	q	well prepared
16	Mon	16	5 15	8 55	14 24	6 43	1 40	37	π	for it.
17	Tues	17	13	9 17	14 36	7 23	2 37	1 18	π	
18	Wed	18	12	9 39	14 47	8 10	3 28	1 59	π	Seest thou a
19	Thu	19	10 10	1 14	58	9 6	4 23	2 44	π	man diligent in
20	Frid	20	9 10	23 15	8 10	6	5 17	3 34	π	business; such
21	Sat	22	7 10	44 15	18	11 10	6 8	4 38	Ω	♂ great's tel. W.
22	SUN	23	6 11	5 15	27	morn	6 55	5 57	Ω	a man shall
23	Mon	6 24	4 11	27 15	35	0 14	7 46	7 16	Ω	D apo. ☉ est. m
24	Tues	25	3 11	48 15	43	1 18	8 23	8 20	mx	h 6 D
25	Wed	27	1 12	8 15	50	2 21	9 3	9 6	mx	very low tides.
26	Thu	28	0 12	29 15	56	3 24	9 44	9 44	Δ	stand before
27	Frid	29	4 58	12 50	16 1	4 27	10 25	10 16	Δ	nings.
28	Sat	30	57 13	10 16	6	5 32	11 7	10 48	Δ	☉ ecl. inv.
29	SUN	31	56 13	30 16	10	sets	11 54	11 22	m	Frosty
30	Mon	33	54 13	50 16	13	5 22	aft 41	11 56	m	h 6 D
31	Tues	34	53 14	9 16	15	5 58	1 35	aft 38	f	mornings.

- 7, 1835. R. G. Williams, publishing agent of the A. A. S. Society in New York, was indicted by the grand jury of Tuscaloosa county, Alabama, as "a wicked, malicious, seditious, and ill-disposed person," for publishing the Emancipator containing the following sentence: "God commands, and all nature cries out, that man should not be held as property," &c.
- 8, 1835. George Thompson left Boston, on board the British brig Satisfaction, on his way to England
- 10, 1735. Granville Sharpe born.
- 11, 1822. Engagement between the colonists at Liberia and the natives, in the latter part of which every shot from the field-piece of the former "literally spent its force in a solid mass of living human flesh."
- 12, 1835. Gerrit Smith joined the American Anti-Slavery Society.
- 14, 1835. Gov. Gayle of Alabama demanded of Gov. Marcy of N. Y. that R. G. Williams should be delivered up to be tried by the laws of that State, under the indictment above referred to.
- 15, 1835. A letter from Monrovia of this date, says, "We have had to go to war with the natives. \* \* \* Our cause was such a just one that the Almighty enabled us to conquer, and to burn their towns down to ashes."
- 19, 1835. The annual meeting of the Boston Female Anti-Slavery Society, which was interrupted by the mob of Oct. 21, finished its business at the house of Francis Jackson. Miss H. Martineau and Miss Jeffreys were present.
- 26, 1835. Attempt made to disperse a Ladies' Anti-Slavery meeting in Providence, R. I.
- 27, 1835. George Thompson left New Brunswick, for England.

13. Ought abolitionists to assent to the adoption of any apprenticeship system, as a condition of emancipation?

14. Will the discussion of the subject of slavery in the churches promote or retard the interests of practical piety?

1 Thea. v. 21; ii. 2. Eph. v. 10. 1 John iv. 1. Acts xviii. 4. Phil i. 27. Jude 3.

15. Is it a sin to partake of the produce of slave labor?

1 Tim. v. 22. Rev. xviii. 4. Ps. l. 13.

16. Can immediate abolitionists consistently become members of the *American Union for the relief and improvement of the colored race*?

17. Is the Wilberforce colony deserving the patronage of abolitionists?

18. Ought northern magistrates to give up runaway slaves to the south on application from their former masters?

U. S. Const. Art. IV. Sect. 2. No. 3.—No person held to service or labor in one State by the laws thereof, escaping into another, shall in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due. Deut. xxiii. 15.

19. Ought not persons claimed as runaway slaves to have at least the benefit of a jury trial?

"In suits at common law, where the value in controversy shall exceed \$20, the right of trial by jury shall be preserved." U. S. Constitution Amend. Art. IX. Is a man's right to his life, limbs, soul, body, strength, intellect, industry, skill, wife, children, liberty to worship God and seek happiness, worth \$20? "Give me liberty or give me death."—Patrick Henry.

20. Is it the duty of northern men to assist slaves in escaping from their masters?

Jer. xxi. 12; xxii. 3. Isa. xvi. 3. Prov. xxiv. 11, 12.

MOBS, &c. After lecturing in various parts of the country, for several months, Mr. Garrison started the Liberator, Jan. 1, 1831. It was more than a year from its commencement, before a single A. S. Soc. was formed, and that with only 12 members. From Jan. '32 to Oct. '33, when the mob had not put forth their efforts to crush us, only 25 societies were formed. Then the sovereign mob, at the instigation of southern task-masters and northern liberty-haters, commenced their brilliant career of heroic achievements, in N. Y. city, by dispersing an anti-slavery meeting, after they had formed a society. In 2½ years from that time, more than 500 A. S. Societies were formed, in 15 States with 50,000 members, and more than 2,000,000 copies of A. S. publications were issued.

MOON'S PHASES.	D.	H.	M.		D.	H.	M.
First Quarter,	5	9	39 morn.	Third Quarter,	20	1	51 morn.
Full Moon,	12	6	47 morn.	New Moon,	27	9	7 morn.

W	D	Sun Rise	Sun Sets	☉ D South	S. fast m s	Moon sets	Moon south	High Watr	☾ Pl.	Positions of the sun, moon and stars.—Tides, weather, &c.
1	Wed	6 35	4 52	14 29	16 16	6 44	2 32	1 18	↑	♀ ♄ ☉
2	Thu	37	50 14	48 16	17 7	42	3 33	2 7	☾	Now look out
3	Frid	38	49 15	7 16	17 8	51	4 34	3 1	☾	for early snows.
4	Sat	39	48 15	25 16	16 10	7	5 33	4 4	☾	Gather your
5	SUN	40	47 15	44 16	14 11	25	6 29	5 15	☾	crops, secure
6	Mon	42	45 16	2 16	11 morn	7	22	6 41	☾	♄ ♄ ☉
7	Tues	43	44 16	20 16	8 0	43	8 12	7 52	☾	☉ perigee.
8	Wed	45	43 16	37 16	3 1	59	8 60	8 48	☾	your foes.
9	Thu	46	42 16	54 15	58 3	14	9 48	9 35	☾	middling tides.
10	Frid	47	41 17	11 15	52 4	29	10 36	10 22	☾	Guard your
11	Sat	6 48	4 40	17 28	15 45	5 44	11 27	10 59	☾	houses from the
12	SUN	49	39 17	45 15	37 rises	morn	11 40	11 40	☾	♄ ♄ ☉
13	Mon	51	38 18	1 15	29 5	14	20 morn	11 40	☾	frost.
14	Tues	52	37 18	16 15	19 5	59	1 14	19	☾	Let not your
15	Wed	53	36 18	32 15	9 6	52	2 10	59	☾	summer work
16	Thu	54	35 18	41 14	58 7	51	3 5	1 38	☾	be lost.
17	Frid	56	34 19	2 14	46 8	55	3 58	2 18	☾	♀ ♄ ♄
18	Sat	57	33 19	16 14	33 10	0	4 48	3 8	☾	Idleness shall
19	SUN	58	33 19	20 14	20 11	4	5 34	3 53	☾	♀ ☽ clothe a
20	Mon	59	32 19	44 14	6 morn	6	17	4 50	☾	♄ apogee.
21	Tues	7 1	31 19	58 13	50 0	7	6 59	5 1	☾	♄ ♄ ☉
22	Wed	2	31 20	11 13	35 1	10	7 39	7 13	☾	☉ enters ♄
23	Thu	3	30 20	23 13	18 2	12	8 18	8 12	☾	low tides.
24	Frid	4	29 20	36 13	0 3	16	9 0	9 0	☾	♀ in sup. ♄ ☉
25	Sat	6	29 20	48 12	42 4	23	9 44	9 38	☾	man with rags.
26	SUN	7	28 20	59 12	23 5	33	10 32	10 19	☾	☉ ☉ ☉ ♄ ☉
27	Mon	8	28 21	10 12	3 sets	11	24 11	1	☾	Sudden storms
28	Tues	9	27 21	21 11	43 4	37	aft 21	11 52	☾	♀ ♄ ☉
29	Wed	10	27 21	31 11	22 5	32	1 23	aft 26	☾	♄ ♄ ☉
30	Thu	11	27 21	41 11	0 6	39	2 25	1 14	☾	of snow or rain.

- 4, 1833. American Anti-Slavery Society formed at Philadelphia.
- 8, 1835. Gov. Marcy of New York, replied to the Gov. of Alabama, informing him that he had not been able to discover that the constitution imposed on him the obligation, or conferred "the right to surrender Williams to the Executive authority of Alabama," and saying he "must therefore respectfully decline to comply with the requisition."
- 10, 1805. Wm. Lloyd Garrison born at Newburyport, Masa.
- 14, 1799. Washington died, aged 67.
- 15, 1834. Students of Lane Seminary published a statement of the reasons which induced them to withdraw from that institution.
- 17, 1834. The Spanish brig *Formidable*, of 300 tons, long known on the coast of Africa, as a swift-sailing slaver, was captured off the mouth of Calabar river, by the British brigantine *Buzzard*.
- 21, 1816. Meeting at Washington to form the Am. Colonization Soc.
- 26, 1831. Wilson Lumpkin, Gov. of Georgia, approved the act of the Legislature of that State, by which it was  
*"Resolved*, That the sum of \$5000 be appropriated to be paid to any person or persons who shall arrest, bring to trial, and prosecute to conviction, under the laws of this State, the editor or publisher of a certain paper called the *Liberator*, or any other person or persons, who shall utter, publish or circulate, within the limits of this State, the said paper called the *Liberator*, or any other paper, circular, pamphlet, letter or address of a seditious character."
- 27, 1826. Decree of the king of France for the effectual suppression of the slave-trade.
- 31, 1833. An able and affectionate letter was sent from the Baptist Ministers in and near London, to the Baptist churches in America on the subject of slavery. It was answered by the American Bap. Board of Foreign Missions, Sept. 1, 1834, but not published in this country, till it had been published, together with the answer to it, in the English papers, thus travelling three times across the Atlantic before it reached those to whom it was addressed.
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21. Is it a sin to make a difference in the treatment of our fellow men founded merely upon color?
- Mal. ii. 10. James ii. 9. Acts x. 34; xvii. 26. Mat. xxiii. 8. Lev. xix. 15. Deut. i. 17; xvi. 19. 2 Chr. xix. 7. Prov. xxiv. 23; xxviii. 21. 1 Tim. v. 21.
22. Ought abolitionists to relax in their efforts when they find their labors are attended with division and outrage?
23. Will a knowledge of the discussions of abolitionists have a tendency to make the slaves discontented?
24. Will our efforts have a tendency to make the masters treat their slaves worse than they otherwise would?
25. If the condition of the slave is made worse, for a time, in consequence of the labors of abolitionists, should it afford any real ground of discouragement?
- Exodus chap. v. and the following chapters.
26. Would Christian principles justify the slaves in resorting to physical violence to obtain their freedom?
- Rom. xii. 17--19. Matt. v. 39. Luke vi. 27--29. Neh. iv. 14.
27. Can it be proved from the Scriptures that the Israelites were ever permitted to hold men as merchandise?
28. Cannot the contrary be proved?

1837.] DECEMBER—TWELFTH MONTH. [31 days.

It is said, "The South will not molest our liberty, if we will not molest their slavery; they do not wish to restrict us, if we will cease to speak of their peculiar institutions." I reply,—The liberty we contend for, is bestowed by God, and we will have it as he gave it. Our liberty is not an *ex gratia* privilege, conceded to us by the South, and which we are to have, more or less, as they please to allow. No, sir, The liberty which the South proffers us, to speak and write and print, of we do not touch that subject, is a liberty we do not ask, a liberty which we do not accept, but which we scornfully reject.—Gerrit Smith.

MOON'S PHASES.	D.	H.	M.		D.	H.	M.
First Quarter,	5	5	10 eve.	Third Quarter,	9	11	28 eve.
Full Moon,	11	9	34 eve.	New Moon,	27		50 morn.

W	D	Sun Rise	Sun Sets	☉ D. South	S. fast m s	Moon sets	Moon High south	High Watr	☾ Pl.	Positions of the sun moon and stars.—Tides, weather, &c.
1	Frid	7 12	4 26	21 51	10 37	7 55	3 27	2 7	☾	♀ ♂ ☉
2	Sat	14	26 22	0	10 14	9 14	4 25	2 56	☾	☉ perigee.
3	SUN	15	26 22	8	9 50	10 32	5 19	3 48	☾	
4	Mon	16	26 22	17	9 26	11 49	6 9	4 49	☾	middling tides.
5	Tues	17	25 22	24	9 1	morn	6 57	5 56	☾	Many parents
6	Wed	18	25 22	32	8 35	1 2	7 43	7 9	☾	will allow their
7	Thu	19	25 22	39	8 9	2 15	8 30	8 17	☾	children to grow
8	Frid	19	25 22	45	7 43	3 28	9 19	9 12	☾	up in ignorance.
9	Sat	20	25 22	51	7 16	4 42	10 10	10 1	☾	♀ ♂ ☉ ☿ ☊ ☋ ☌
10	SUN	21	25 22	57	6 48	5 55	11 3	10 43	☾	They must
11	Mon	7 22	4 25	23 2	6 20	rises	11 58	11 23	☾	expect to be
12	Tues	23	25 23	7	5 52	4 40	morn	11 45	☾	greeted with
13	Wed	24	26 23	11	5 23	5 37	54 morn		☾	curse in their
14	Thu	25	26 23	14	4 55	6 40	1 48	45	☾	old age.
15	Frid	25	26 23	18	4 25	7 45	2 39	1 22	☾	The drunkard
16	Sat	26	26 23	21	3 56	8 50	3 27	1 55	☾	and the glutton
17	SUN	27	27 23	23	2 27	9 54	4 12	2 22	☾	☉ apogee.
18	Mon	27	27 23	25	2 57	10 56	4 54	3 11	☾	Pleiades so. 9. 44.
19	Tues	28	27 23	26	2 27	11 58	5 34	3 50	☾	☿ ♂ ☉ low tds.
20	Wed	28	28 25	27	1 57	morn	6 13	4 43	☾	[com. ♀ ♂ ♂
21	Thu	7 29	4 28	23 28	1 27	1 0	6 53	5 45	☾	☉ en. ♄ winter
22	Frid	29	29 23	28	0 58	2 4	7 35	6 54	☾	shall come to
23	Sat	30	29 23	27	9 28	3 12	8 20	8 2	☾	♀ greatest el. E.
24	SUN	30	30 23	26	slow	4 23	9 10	9 3	☾	♂ ♂ ☉
25	Mon	31	31 23	25	0 32	5 37	10 5	9 56	☾	poverty.
26	Tues	31	31 23	23	1 2	6 50	11 5	10 45	☾	Aldebaran so. 10h.
27	Wed	31	32 23	21	1 32	sets	aft 9	11 34	☾	[13m.
28	Thu	32	33 23	18	2 1	5 35	1 13	aft 23	☾	♂ ♂ ☉
29	Frid	32	34 23	15	2 30	6 56	2 14	1 9	☾	☉ perigee.
30	Sat	32	34 23	11	2 59	8 18	3 12	1 56	☾	♀ ♂ ☉
31	SUN	32	35 23	6	3 28	9 37	4 5	2 38	☾	♂ ♂ ☉

## PRINCIPLES OF ANTI-SLAVERY SOCIETIES.

"Doth our law judge any man before it hear him, and know what he doeth?" NICODEMUS.

We solicit the candid attention of our readers to the following forcible expositions of our sentiments, from the pen of Mr. Goodell, extracted from the "Declaration and Expose" of the Rhode Island Anti-Slavery Convention, of Feb. 2, 1836. The whole document is a clear, full, and lucid exhibition of the great principles of truth, on which our Societies are based, as upon a moveless rock. Such declarations are coming in upon us from every quarter, with every variety of style, full of rich and beautiful illustration, and clothed with language of irresistible power. But though their number is so great, their style so diversified, and their origins so different, yet the most keen-sighted opponent cannot detect in them the slightest disagreement. They are like so many refreshing streams, from the exhaustless fountain of truth.

*Our Principles.*

We recognize the inherent, eternal, and unalterable distinction and opposition between *right* and *wrong*; the rectitude and supreme authority of God's *law*; the mutual *obligations* and corresponding *duties* and *rights* of all moral beings.

We hold human rights to be *inalienable*; because their corresponding duties are *unchanging*; because moral qualities are *indelible*; because the human soul is *immortal*: because the law of God is *irrepealable*; because the throne of God is *immovable*; because the SOVEREIGN BENEFACITOR who ordained and conferred them is not man that he should lie, or the son of man that he should repent.

The *Magna Charta* of these rights we peruse in the sacred scriptures—their signet we see enstamped upon every son of Adam—their evidence we feel interwoven in the very fibres of our own existence. Their denial we consider to be a denial of the law and of the gospel—a libel upon human nature, and a blasphemy against Him who created man in his own image.

We claim these rights for *ourselves*, and consequently for *all* men. We claim them on the ground of our common *human nature*. We claim them because we are *men*, not because we are Americans; or Europeans, or Asiatics, or Africans. We claim them because we sustain the *responsibilities* which require their exercise, not because our fathers successfully resisted certain encroachments upon them. We claim them as *men*, not as rich men, or as poor men;—not as learned or unlearned men;—not as tall men, or as short men;—not as having straight hair, or crisped hair;—or blue eyes or black eyes, or as being white, or red, or olive, or tawny, or brown, or sable, in our complexions! We claim them as *men*, not as "men of property and standing!"—as *men*; not as laborers, still less, as *idlers*!

*Our Objects.*

It is for the *rights* of MAN that we are contending—the rights of ALL men—our own rights—the rights of our neighbor—the liberties of our country—of our posterity—of our fellow men—of all nations, and of all future generations.

It is for *principles*, GREAT principles, fundamental and unalterable principles, the principles of truth, of righteousness, and of freedom—

It is for practices in accordance with *correct principles*—

It is with the weapons of *truth*, in the warfare against *error*—



It is to the *death struggle* between AMERICAN SLAVERY and AMERICAN FREEDOM that we have come up:—it is in the great moral conflict between the practices of *oppression* and the precepts of righteousness, that we gird on our armor. Lower objects than these we disclaim, from whatever quarter they may be attributed to us.

By the principles of peace and righteousness addressed to the master, we hope for the enfranchisement of the slave in season to avert the bloody catastrophe, anticipated by Mr. Jefferson.

By the wise and prompt use of the liberties we enjoy under the Constitution, we hope to terminate those glaring infringements of it which now threaten its existence.

We hope to bury *sectional jealousy* in the grave of the only demon that, in our country, has ever engendered it:—we mean *Slavery*.

By persuading our Southern brethren voluntarily to remove "the curse entailed upon them" by their own criminal consent, we hope to see the entire South budding and blossoming as the rose, and becoming as the garden of God. The redemption of the oppressor from the bondage of sin; his rescue by timely repentance from the long deferred judgments of heaven; and his participation in the rich blessings of many ready to perish, are among the objects dearest our hearts.

We seek nothing less than the overthrow of despotism by the principles of freedom; the termination of oppression by the reign of righteousness—the establishment of liberty by the supremacy of law—the conformity of law to the spirit of liberty.

We hold that emancipation should be immediate, unconditional, and universal.

It should be *immediate*—because, since slavery is a sin, it cannot be continued without a continuance of sin:—Because if inalienable rights may be withheld, on the score of an expediency of which the legislator or the interested party may be the *judge*, there can be no *possible* security for the liberty of *any* man, or of any community. So that a denial of this duty is a denial of human rights and a warfare against universal liberty.

It should be *unconditional*—for the reasons just stated: Because all sin should be unconditionally abandoned: Because it is an abrogation of all law and all liberty, to extend to a man his *rights on conditions*: Because, there can be none but *unrighteous* conditions imposed upon a man as an indispensable pre-requisite for allowing him the exercise of his *inherent rights*! A man has a perfect right, for example, to a certain house. May the unlawful occupant restore it to him *on conditions*? No. But what is *any* man's right in a house *compared* with *every* man's right in himself?

It should be *universal*—for all the reasons already enumerated: Because *every* man is as much entitled to his inalienable rights as *any* man can be. If there be a *slave* on earth who ought not to be immediately emancipated, then there is no *freeman* on earth, who holds any substantial and valid title to his freedom.

#### *Safety.*

To say that immediate emancipation is not safe, is to say that it is not safe for human beings to obey their Creator.

To deny the safety of immediate emancipation, is to doubt the first principles of common sense—the operations of moral cause and effect—and the testimony of universal experience and history. The writings of Clarkson and Stuart have triumphantly established this point,

and the world has been challenged in vain to produce an instance of starvation or bloodshed, in consequence of emancipation.

To say that immediate emancipation is not *safe*, is to say that it is not safe for *human beings to be free!* It is to say, what the despots of all ages and nations have said, and still say — that the *laboring classes of mankind* are incapable of self-government, and ought to be kept under the control of their superiors!

#### Explanations.

Emancipation from slavery does not confer the right of suffrage, but we contend that colored persons should be allowed its exercise, as soon as they possess the qualifications required of other citizens. They should also be aided and countenanced in their endeavors, by moral and intellectual culture, to become respectable and useful members of society.

We do not ask that they shall be harassed, and the country burdened by an oppressive and vexatious system of apprenticeship for grown men, as in Jamaica — but that they shall be employed as free laborers and paid equal and just wages, as in Bermuda and Antigua, where they are industrious and happy, and their employers safe and prosperous.

By the abolition of slavery we mean simply the repeal of the iniquitous slave code — the abolition of the unrighteous things wherein slavery consists — the restoration of men from the condition of “chattels” to the condition of rational beings. If there are any reasons why this abolition should not take place *now*, they are reasons which will be equally valid, in all *future* time. And they are *reasons urged against the inalienable rights of man, and the immutable laws of God!*

#### “THE OLD WASTE PLACES,” — Isa. 58: 15.

Of the multitude who seek an asylum in the empire of liberty, how many turn their steps to the region of the slave? None. There is a malaria in the atmosphere of those regions, witnessed in a sparse population of freemen, deserted habitations, and fields without culture. Even the wolf, after the lapse of a hundred years, returns to howl over the desolations of slavery. *Mr. Custis of Virginia.*

A Quaker gentleman who was travelling in Virginia, said that in one day, in which he rode more than fifty miles, more than half the plantations which he passed were deserted.

**CONSISTENCY.** A South Carolinian, getting warmly engaged in an argument with an abolitionist of Boston, expressed himself in the following manner: “Slaveholders are very careful of the happiness of their slaves, and are constantly endeavoring to render their situation pleasant. When sick, they are kindly provided for, and they are never required to make more exertion than other laborers. But when Northerners come to the South, they are the most cruel of all men. They task every muscle and sinew of a slave to get from him a large amount of work. In consequence of which the slave-holders, [so careful of the happiness of their slaves] will give several hundred dollars more per year for a northern overseer than for one born at the South.

☞ All articles designed for insertion in the Almanac for 1838 must be sent to us by the first of April, 1837.

## A VOICE FROM KENTUCKY.

[In our first number we gave a few brief extracts from the speeches of individual members of the Virginia House of Delegates. Now we have the united expression of the Synod of Kentucky. They have issued an address to the Presbyterians of that State, which was published in a pamphlet form in Cincinnati, and afterwards reprinted in the 9th No. of the Emancipator, where it occupies nearly eight columns. 'The authors of it are well acquainted with slavery, and they state *facts*, — general and undeniable *FACTS*, — which are falling under their *daily observation*. These facts, too, are stated of slavery in its *mildest, kindest*, and most "*Christian*" form.' Do they not fully corroborate all that abolitionists have said?]

*What Slavery is.*

Our system as established by law, arms the master with power to prevent his slave from worshipping God, according to the dictates of his own conscience. The owner of human beings among us, may legally restrain them from assembling to hear the instructions of divine truth, or even from ever uniting their hearts and voices in social prayer and praise to Him who created them. God alone is Lord over the conscience. Yet our system, defrauding alike our Creator and our slaves, confers upon men this prerogative of Deity.

Cruelty may be carried to any extent, provided life be spared. Mangling, imprisonment, starvation, every species of torture may be inflicted upon him and he has no redress. But, not content with thus laying the body of the slave defenceless at the foot of the master, our system proceeds still further, and strips him in a great measure, of all protection against the inhumanity of any other white man who may choose to maltreat him. The laws prohibit the evidence of a slave against a white man from being received in a court of justice. In describing such a condition, we may well adopt the language of sacred writ — "Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. And the Lord saw it, and it displeased him that there was no judgment."

Such is the essential character of our slavery. Without any crime on the part of its unfortunate subjects, they are deprived for life, and their posterity after them, of the right to property, of the right to liberty, and of the right to personal security. These odious features are not the excrescences upon the system — they are *the system itself* — they are its essential constituent parts. And can any man believe that such a thing as this is not sinful — that it is not hated by God — and ought not to be abhorred and abolished by man?

*Effects of Slavery.*

Slavery deranges and ruins the moral machinery of man — it cuts the sinews of the soul — it extracts from human nature the salt that purifies and preserves it, and leaves it a corrupting mass of appetite and passion.

Throughout our whole land, so far as we can learn, there is but one school in which, during the week, slaves can be taught. The light of three or four Sabbath schools is seen, glimmering through the darkness that covers the black population of a whole State. Here and there a family is found, where humanity and religion impel the master, mistress, or children, to the laborious task of private instruction. But, after all, what is the utmost amount of instruction given to slaves? Those who enjoy the most of it, are fed with but the

crumbs of knowledge which fall from their master's table — they are clothed with the mere shreds and tatters of learning.

The weakness and ignorance of their victims is the only safe foundation on which injustice and oppression can rest. We may as soon expect to fetter the winds, seal up the clouds, or extinguish the fires of the volcano, as to prevent enlightened minds from recovering their natural condition of freedom.

There are no houses of worship exclusively devoted to the colored population. The galleries of our own churches, which are set apart to their use, would not hold the tenth part of their numbers — and even these few seats are, in general, thinly occupied. So that, as a body, it is evident that our slaves do not enjoy the public ordinances of religion. *Domestic means of grace* are still more rare among them.

*This system licenses and produces great cruelty.* The law places the whip in the hands of the master, and its use, provided he avoid destroying life, is limited only by his own pleasure. There are, in our land, hundreds of thousands clothed with arbitrary powers over those, whom they are educated to regard as their property, as the instruments of their will, as creatures beneath their sympathy, devoid of all the feelings which dignify humanity, and but one remove above cattle. Is it not certain that many of these hundreds of thousands will inflict outrages on their despised dependents? There are now in our whole land two millions of human beings exposed, defenceless, to every insult and every injury short of maiming or death, which their fellow-men may choose to inflict. They suffer all that can be inflicted by wanton caprice, by grasping avarice, by brutal lust, by malignant spite, and by insane anger. Their happiness is the sport of every whim, and the prey of every passion, that may, occasionally or habitually, infest the master's bosom. If we could calculate the amount of wo endured by ill-treated slaves, it would overwhelm every compassionate heart, it would move even the obdurate to sympathy. Brothers and sisters, parents and children, husbands and wives are torn asunder, and permitted to see each other no more. These acts are daily occurring in the midst of us. The shrieks and the agony often witnessed on such occasions, proclaim with a trumpet tongue the iniquity and cruelty of our system.

Our churches cannot be entirely pure, even from the grosser pollutions of slavery, *until we are willing to pledge ourselves to the destruction of the whole system.* The working of our system of slavery diffuses a moral pestilence among its subjects, tending to wither and blight everything that is naturally beautiful and good in the character of man. Can this system be tolerated without sin?

*Its effects upon the masters.*

Power can never be held or exercised without moral injury to its possessor, unless its exercise be subject to responsibility, or unless it be held *mainly* for the good of its subjects, *not of its possessor.* The lives of absolute monarchs furnish us with our most disgusting pictures of human depravity. Few, even of those who had been previously trained to self-control and virtue, have been able to withstand the corrupting influence of unrestrained power. And the effect is, in some measure the same, where despotic authority is possessed and exercised in a smaller sphere.

We forbear to picture before you the consequences of that indolence and aversion to all manual occupations, which are necessarily engen-

dered in youth, surrounded by a servile class, who are engaged in these pursuits. These consequences you have all seen, and felt, and deplored. Such are the evil effects to ourselves and our children of the system which we support. Thus are we made to eat of the bitter food which we prepare for others, and drink of the poisoned cup which our own hands mingled — the sword with which we unthinkingly destroy others is thus made to drink our own blood.

*Do the Scriptures sanction slavery?*

It is often pleaded that in the Old Testament, God himself expressly permitted his people to enslave the Canaanites. True; for God may punish any of the children of sin as he sees fit — He has a right to do so, and *He alone has a right*. He may commission either the winds, or the waves, or the pestilence, or their fellow-men, to work his purpose of vengeance upon any people. But *man has no right to arrogate the prerogative of the Almighty — he has no right, uncommissioned by his Maker, either to enslave or destroy his fellow*. God commissioned Saul to exterminate the Amalekites — could we plead this as an excuse for the massacre of an Indian tribe? God expressly directed his prophet Samuel to hew Agag in pieces — could any of us allege this as a ground for cutting down every man whom he considered as an enemy of Zion's King? How, then, can any man assert, that because God determined to punish the Canaanites, and used the Israelites as the executioners of his decree, we are at liberty to obey the dictates of our own avarice, and hold our fellow men in bondage?

We are told, again, that the apostles gave to Christian masters and Christian servants directions for the regulation of their mutual conduct. True; and these directions will be valuable while the world lasts — for so long, we doubt not, will *the relation of master and servant exist*. But how do such directions license the holding of *slaves*? *The terms which the apostles use in giving these precepts, are the same terms which they would have used, had there been no slaves upon the earth.*

The precepts against fraud, oppression, pride, and cruelty, all cut directly through the heart of the slave system. Look back at the *constituents* and the *effects* of slavery, and ask yourselves, "Is not every one of these things directly at variance with the plainest commands of the gospel?" The maintenance of this system breaks not one law of the Lord, or two laws — it violates the whole code — it leaves scarcely one precept unbroken.

*Concluding Address.*

The hour is coming, in which the slave and his master must stand together before the tribunal of God — a God who judges righteously. Are you prepared to place yourselves before him who will decide upon your eternal destiny, and say that you have done justice to those whom you now hold in bondage? Are you prepared to say, "as I have done unto these, so let it be done unto me — as I have showed mercy, so let me receive mercy at the hands of my judge?" Anticipate, we beseech you, the feelings and decision of that great day which is fast hastening on — try yourselves now, as God will then try you. "What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with your God?" Are you "doing justly," while you retain your fellow men in hopeless bondage? Are you "loving mercy," while you are supporting a system that de-

grades and brutalizes beings whom God created in his own image? These are solemn questions. Let reason answer them; and let conscience decide your future course.

JOHN BROWN, Chairman.

JOHN C. YOUNG, Secretary.

We have thus given a very few of the conclusions to which the members of the Kentucky synod have arrived, after personal observation, and mature reflection, upon the iniquitous system. Can any one have the presumption to say that they have not been influenced in preparing this address by the labors of *Nelson, Birney, Thome*, and the other immediate abolitionists of Kentucky and vicinity? No one can imagine this. Let us then set up a standard to which the conscientious inhabitants of the slave-holding States may look, and which may encourage their hearts in undertaking, and strengthen their hands, in carrying forward an uncompromising warfare with this giant sin. Will the inhabitants of New-England wait to be taught lessons of freedom by the citizens of slave-holding Kentucky? What answer shall we give when the long-suffering of God is exhausted, and the vials of his wrath are poured out, and we are called to answer the dread inquiry, why did you not warn your brethren of their guilt and danger? Why did you resist and throw obstacles in the way of those who were seeking to obey the command of Jehovah, "Thou shalt not hate thy brother in thy heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him?" Soon you will be called to give your reply. Is it ready?

#### ANECDOTES.

*"Every body at the North is opposed to Slavery."*

When soliciting subscribers to a petition for the abolition of slavery in the District of Columbia, a short time ago, I called on a man who keeps a store within five rods of the office where this Almanac is printed, and asked him if he would give me his name. He replied in a very angry manner, that I was meddling with what was none of my business; and, said he, "if they don't let this subject alone, they'll get cold lead into 'em, that I can tell 'em."

I was once conversing with a Sabbath school teacher of Boston on the subject of slavery and colonization. In the course of my remarks, I told him that the Colonization Society did not propose to do anything for the present generation of slaves, and that, allowing it to be able to accomplish all it could possibly promise, or all its warmest friends could expect, still ten generations must live and die in slavery. Ten generations must come upon the stage to drag out a life of degradation, shame, and misery. Ten generations must pass down to the gloomy grave, ignorant of all that is beyond it. I was proceeding with my picture, when he interrupted me by saying, "Better that ten hundred [generations] should, than that they should be set free here!!!" I was so shocked by this speech, that I made no reply.

During the summer of 1825, I made a short journey in New-Hampshire. Stopping for a short time in the village of Drewsville, I commenced distributing anti-slavery publications, as my custom was. Soon a considerable number of farmers and mechanics gathered round

me, when a man near me called to a farmer who just then drove up in his wagon, and asked him if he wanted some anti-slavery tracts. "No," said he, "I don't want 'em, and the folks that's distributing them ought to be hung." I told him he could commence operations on the spot, if he chose. He said it wouldn't exactly do to hang me there, but, he added in no very friendly manner, "If I had you at the South, I'd hang you."

A lady of Canaan, soon after the Academy had been removed from that place, told me that those engaged in removing it were heartily opposed to slavery, and that they entertained no feelings of hostility to the colored race; and this was the way most of the rioters talked. As a manifestation of their kind feelings, at the time three of the young men left the place in a wagon, a number of the inhabitants placed a cannon by the side of the road where they must pass, and when they came to the spot, discharged it under the horse's feet, thereby exposing the young men in the wagon to imminent peril of their lives.

Men high in authority, have attempted to justify the glaring outrage upon the property of a corporation which was committed upon the 10th of August, in Canaan, N. H., by saying that a majority of the subscribers to the institution were engaged in its removal. The fact in the case is this. The property removed cost \$954, of which those engaged in removing the building, subscribed \$80, only one fourth of which they had paid in.

#### A GOOD STORY—IN TWO PARTS.

Mr. W. a gentleman from Ohio, as he was travelling in Kentucky, often conversed with the slave-holders about the condition of their slaves. A Kentuckian once told him that the slaves were contented with their condition, and all the most intelligent of them knew that they were better off than they would be if they were free. Mr. W. doubted the truth of the statement, but the Kentuckian persisted in affirming its correctness, and related the following story:—

"A neighbor of mine," said he, "had a very likely, valuable slave, who contrived to get away about six months ago, and escaped to Canada. He stayed there three months, and then became so discontented that he caused a letter to be written to his former master, in which he said he had got enough of freedom, and that if he would send for him he would return. The master went and got his slave, who was very glad to come back with him, and he has been faithfully and industriously at work ever since. He is now effectually cured of his itch for liberty, and wouldn't have his freedom on any terms, for he knows he is better off in slavery than he would be if he was free." Mr. W. did not presume to deny the statement, and he was completely at a loss for an answer. He began to fear that negroes were as stupid as their slanderers at the north—represent them to be. He allowed the slaveholder to triumph, and left him to enjoy his victory.

#### PART II.

A few weeks afterwards Mr. W. was in Cincinnati, and there he happened to fall in company with a colored man who seemed much pleased with something which had just happened. Mr. W. begged to know what it was. The colored man said he had just heard an excellent story, and proceeded to give the history of the slave men-

tioned above, as far as the Kentuckian had related it. A few months after the slave's return to Kentucky there was a camp meeting several miles from where his master lived. The slave came to him one Saturday afternoon, and asked if he might go to the "big meeting" and stay till Monday morning. His master readily granted his petition, and, without waiting for the slave's farther request, asked him if Nelly (his wife) would not like to go with him. "O yes, massa," said the slave, "she like very much to go, if massa willing." "Well, then," said the master, "if she goes, you know you must have the cart and take the children along with you." "O yes, massa, we won't leave the children at home to plague missee." They accordingly took the cart for the man and his children, and their mistress offering to let Nelly have the pony to ride on,—they soon started off to go to the "big meeting." By this time the reader, if he has a spark of ingenuity or love of liberty about him, has guessed at the conclusion. I will only add that the man and his family, having got safe to Canada, he there, with his *free* wife and children, held a meeting, "big" with gratitude and joy. The slave-holder was so much more *stupid* than the slave, that he never suspected his plan till it was too late to catch him.

### THE SLAVE FATHER.

The following article contains a portion of the history of BENNET WASHINGTON, as the editor heard it from his own mouth. Mr. Washington is a venerable looking man, with a complexion not very dark, quite intelligent for a man who can neither read nor write, and he has testimonials of his moral character, which must convince the most incredulous that his statements are entitled to implicit confidence. Any one who has heard him, however, and seen the tears gush forth as he mentioned the cruel separation, would not require any testimonials to convince him that the father's relation was the simple truth.

Now when the day's long toil was done, "O, o, my son," the father cried,  
He sought his humble cot. "It surely can't be so;  
Where his loved wife and prattling son. "They will not tear you from my side,  
Still cheered his gloomy lot. "They're not so bad, I know."

His cup of grief was not yet filled: Alas! this hope soon left his breast;  
Some drops of joy were left. The driver came next day;—  
While of his wife and smiling child, For the boy was sold, as he had guessed;—  
He was not yet bereft. And they drove the child away.

That much loved boy still came to meet The father runs, with aching heart,  
His father's home-ward tread, While tears roll down his cheek,  
And hastily prepared a seat To kiss his child once ere they part,  
Where their mean board was spread. And one farewell to speak.

The father, fixing on his son, "They kicked me back," the father spake,  
His keen, inquiring eye, As his tale of grief he told,  
Saw that some grief, to him unknown, And then, as if his heart would break,  
Caused many a bitter sigh. The tears flowed uncontrolled.

The artless boy soon frankly told "I never saw that child again,"  
What filled his breast with fear; At length he feebly spoke,  
He dreaded lest he should be sold "My bursting heart seemed rent in twain  
Far from his father dear. "By this most cruel stroke."

"Just now a constable," said he, "Five other children, one by one,  
"With rod and line came in, "Have thus been torn from me,  
"And carefully he measured me, "They toil beneath a southern sun,  
"And stripped me to my skin. While I, thank God, am free.

"And as he felt me o'er and o'er, "Their well known faces still remain,  
"I thought, with agony, "And haunt me day and night,  
"That they would sell me where no more. "But on their forms I ne'er again  
"My father I might see." "Can hope to fix my sight." N. S.



## FOURTH OF JULY.

On this memorable day, our ears will be greeted, and our vanity flattered, by glowing descriptions of the peace, happiness, prosperity, liberty, intelligence, and virtue of this "purest of republics,"

"The queen of the world, and the child of the skies."

The following are extracts from some of the 4th of July addresses, which have been delivered in years past.

"The means of knowledge, and of literature, are *everywhere diffused*; we have the religion of nature systematized by revelation; our constitutions and our laws have no parallel in the history of men."—*Wm. Sullivan, Boston, 1803.*

"You have a government deservedly celebrated, as "giving the sanctions of the law to the precepts of reason," presenting, instead of the rank luxuriance of natural licentiousness, the corrected sweets of civil liberty."—*Phillips, Boston, 1794.*

"They [the Revolutionary patriots] disdained an inconsistency of character; they presented the world with a glorious example, by effecting their own emancipation. . . . That God never created a human being to be a slave, was, in their opinion, an axiom so self-evident, that it would have been blasphemy to have deemed it problematical.

"Enlightened, honest, and independent, the citizens of our populous towns, the inhabitants of our villages and hamlets, act, reason, and determine for themselves on subjects of the greatest moment, with such propriety, that the voice of the American people may, with justice, be termed the voice of God. . . . America, the birth-place of liberty, — the asylum of the oppressed, — presents to the world an object for admiration, to superior beings, a subject for applause."—*John Lathrop Jr. Boston, 1796.* — How just the compliment! Behold the proof!

## SPIRIT OF SLAVERY.

*Copy of a Resolution passed at an Anti-Slavery Meeting in Virginia.*

"Resolved, That we will sustain all Postmasters in detaining and publicly destroying all abolition papers which may arrive at their respective offices; and that all those who refuse to do it, be considered accomplices of the crime, and subject to popular indignation, and absolute personal peril." Freemen of the North, would you have this spirit perpetual and universal? If so, uphold slavery.

But how are Postmasters to ascertain what *are* abolition papers? Perhaps the following extract from the Post Office law, will throw some light on the subject.

"If any person, employed in any department of the Post Office, shall improperly detain, delay, embezzle, or destroy any newspaper, or shall permit any other person to do the like, or shall open any mail or packet of newspapers not directed to the office where he is employed, such offender shall, on conviction thereof, forfeit a sum, not exceeding fifty dollars, for every such offence."

*Mem.* "His wicked device which he [Haman] devised against the Jews, should return upon his own head." A Georgia paper, of Feb., 1836, advertises a reward, for the recovery of \$5000, which were mailed at Savannah, but never received. Some Postmaster, doubtless, feared there was something "incendiary" about the bills and pocketed them, that the "commonwealth might receive no detriment." If, in his zeal for the preservation of "the peace and dignity of the State," he made a slight mistake, slave holders will have the candor to excuse it.

## PRODUCE OF SLAVE LABOR, No. II.—By C. STUART.

*The Lord will enter into judgment with the ancients of his people, and with the princes thereof, for the SPOIL OF THE POOR is in your houses.*—Is. 3: 14.

Is using slave produce a *sin*? What is slave produce?

It is *produce* got by using our neighbor's labor *without wages*.

Thus saith the Lord, "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong—that useth his neighbor's service without wages, and giveth him not for his work.—Jer. 22: 13. And again, "Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth! and the cries of them that have reaped, are entered into the ears of the Lord of Sabaoth."—James, 5: 4.

What *right* has the slave-holder to the produce thus obtained?

The right of the strongest.

Is the right of the strongest a religious, or moral, or equitable right?

No;—it is simply the right of *force*—the right of the tiger amongst quadrupeds, and of tyrants and robbers amongst men. The law of God prohibits it. Justice forbids it. Love bleeds over it. Humanity, virtue, and innocence perish wherever it prevails.

What right can the master *communicate* in selling such produce?

The right which he himself possesses, and none other—that is, the right of the *strongest*; or, in other words, the right of the tiger, the robber, and the tyrant.

What right is obtained by *purchasing* slave produce?

The right of the vender; that is, *the right of force*, and none other!

But does not the law sanction slavery?

It does what it *can* to sanction slavery; but *inferior* laws *never* can cancel *superior* laws. The laws or rules of a family cannot annul the laws of a parish; nor the laws of a parish, those of a city; nor the laws of a city, those of a county; nor the laws of a county, those of a State; nor the laws of the State, those of the Union; nor the laws of the Union, the laws of God! Wickedness, when sustained by law, only becomes the more atrocious; and those who take advantage of wicked laws to commit wickedness, show plainly, that it is not *the holy, just, and good* law of God which they love in that particular, but the partial, proud and selfish laws of men.

Purchasing and using slave produce, therefore, is purchasing and using articles obtained by force and fraud—articles, to which those who sold them had *no right*, and could communicate to you *no right*, but the right of the tyrant, and the robber; a *nefarious right*, aggravated, not sanctioned, by the mischief-making laws which guarantee it; and it is clearly a sin of no common grade, to administer to robbery and oppression, under the shelter of nefarious laws—to excuse and defend sin, by the very circumstance which aggravates the miseries that flow from it.

But we are told, "Whatsoever is sold in the shambles, *eat*, asking no questions, for conscience's sake.—1 Cor. 10: 25.

Would you eat arsenic, because it was sold in the shambles? Certainly not. Would you buy your neighbor's coat, *knowing it to be stolen*, because it was sold in the shambles? Certainly not. The mere fact, therefore, that a thing is sold in the shambles, evidently does not render it right either to eat or to buy it. But what is the meaning,

then of the injunction? Clearly this; that when we know of *no reason* against eating or buying an article sold in the market, we ought not to perplex ourselves or others with fastidious questions. But when we *have reason to apprehend*, that there is poison there—either physical or moral—that the article has been obtained by force and fraud—that the vender *has no right*, and can communicate, *no right* to it, except the right of the tyrant and the robber, and that no laws sustain it, except laws which are the bane of society and the disgrace of human nature:—When in fact, *generally speaking*, we need ask no questions, since *we already know* the selfish, and cruel process, by which that article has been wrung out of the unrequited toil of the oppressed and poor: *who* would dare implicate God in the imputation of commanding or sanctioning, such a purchase? or if God *had* sanctioned *such* a purchase, where could we find a limit for villany?

We are happy to inform the American public that those goods which are usually wrung out from the forced and unpaid labor of slaves, may be had, free from contamination, at the store of Simeon P. Adams, 120, Court st., Boston, and of Charles Collins, Franklin Square, corner of Dover and Cherry sts., N. Y. ☞ Both Temperance stores.

## CHILDREN'S

## DEPARTMENT,

## A TALK WITH MY

## YOUNG READERS

"Little children,

love one another."

"Despise not one  
Fleecy locks and  
Cannot alter  
Skins may differ,  
Dwells in white



of these little ones."  
black complexion  
nature's claim;  
but affection  
and black the same..

Here is a picture of two little sisters. They love each other very much. Slave-holders sometimes tear such little children away from their parents, and sell them to cruel men who will never let them see their mothers while they live. When you see your kind mother smile sweetly upon you, as you are engaged in your sports, or when she gives you the parting kiss, as you go to your quiet bed, O think of the hapless slave mother, who is in constant alarm, lest the kidnapper should seize her darling babe. When you kneel down at night, pray for the helpless slave child, and its trembling mother.

## THE AFFECTIONATE SISTER.

There was once a little colored girl in Boston who used often to come into a house in Hancock street, to see if there were any broken victuals left, which she might carry home to her mother and brother. One day when she was in the kitchen, the mistress of the house brought out a little piece of pudding, and told her she had better eat it there. "No I thank you," said she, "I would much rather give my brother half of it than to eat it alone."

## TEMPTATION RESISTED.

Communicated by Miss SUSAN PAUL, of Boston.



*Jane* — What is that the picture of, Miss Paul?

*Miss P* — It represents what took place one morning when three little children were coming to my school. The largest child in the picture, an interesting boy about seven years of age, on entering school one day, came to me and said, "Miss Paul, a woman in the street gave Frederick and Amelia (his brother and a little girl who came to school with him) each an apple, but I took them both from them and put them in the cart." "Why did you take them from them?" said I. "Because they did not belong to the woman," said he. "She took them out of a cart that stood in the street, and after she had given them to us she ran away, and I knew she had broken the eighth commandment." I then asked him what it was? "Thou shalt not steal," said he, with earnestness. The children to whom the apples were given being considerably younger than he was, I asked him if they did not cry when he took them from them? "No," said he. "I told them they were stolen." He spoke this as if he thought it a sufficient reason why they should give them up. This was more than I expected from one so young, and I could only clasp him to my bosom, and imprint a kiss on his forehead, breathing a wish that those who scruple not to buy and sell innocent men, women and children, knowing them to have been stolen, would learn a lesson from the example of this little colored boy.

In the picture you see the largest boy throwing back the apple given to him, while the others hold apples in their hands.

Slave-holders, and many who are not slave-holders, often tell us we cannot prove that it is *wicked* to hold slaves. I guess that if that woman had taken *all* the apples, and every thing else the man had, and the man himself, the little boy, and every other honest person would say at once that she was very wicked, and had done a great deal that was forbidden in the eighth commandment.

## A MOTHER'S ANGUISH.



*Caroline.* What is that woman doing, uncle?

*Mr. S.* She has an axe in her hand, with which she is killing those little children.

*Car.* What made her hate them so? What had they done to her?

*Mr. S.* She did n't hate them, my dear.

*Car.* I should think she did. What *did* she kill them for?

*Mr. S.* I will tell you. She was a slave. She lived in the state of Missouri, a state seven times as large as Massachusetts, and a thousand miles from here. Those are her own little children, and she loved them very much. When she came home at night, from her day's hard labor, she always hastened to meet her children. It made her feel happy, and forget her wretched lot, when she saw them run smiling to meet her, and hold out their little hand to take hold of hers, as you do when your father comes home.

*Car.* My mother loves me, too, but she would n't kill me.

*Mr. S.* You ought to thank God that your mother is not a slave.

One night when that woman came home, she found that her dear boys had been sold to a man who was going to carry them more than six hundred miles off, to a place where they would have to work under a driver's lash, and where she could never see them again. I cannot tell you how bad she felt. She felt much worse than your mother would, if a stone should fall on you and kill you. The children did not know what was going to be done to them, and they laid down and slept quietly on their bed of straw, clasped in each other's arms.

*Car.* Didn't their mother sleep with them?

*Mr. S.* The mother couldn't sleep when her children were going to be carried off. The man who bought them, did not think it safe to let her be where she could get at them, to take them away. So they had her chained in a shed near the house. As she lay there, and thought of the toil, and stripes and misery her children must endure, she thought she would rather see them both dead and put in the ground. She tried hard to get loose from her chain, and after some time she

got it off from her hands and feet. She then took an axe and went to the place where her boys were, and killed them.

*Car.* What did the slave-driver do to her, the next morning?

*Mr. S.* She was afraid of his cruelty, and she killed herself.

I cannot tell you how much torment a mother must suffer, before she would kill her own children. You can judge from this what slavery is. The mother, who had tried it, preferred death.

*Car.* Is it not wicked to kill?

*Mr. S.* Yes; but this poor woman had not been allowed to read in the Bible, and learn that it was wicked. She did what she thought was best for herself and children.

#### IMITATION OF MRS. BARBAULD'S SEASONS.—NO. II.

Who is this, with smiling face and rapid step, that is approaching from the east? The shouts of eight hundred thousand ransomed captives announce her approach. Light and truth go before her: peace and plenty follow in her path. In one hand she brings a key to unlock the prison doors: in the other she bears the open volume of the word of life. All the lovers of mercy rejoice when they see her. A smile of hope lights up the dark face of the slave. The proud oppressors of their race tremble at her coming. The whip falls from their feeble grasp. The hard hearts, which have set at naught the law of God, and defied the thunderbolts of the Almighty, are beginning to soften. They see her steady progress, and they find it in vain to oppose her. Churches and schools spring up around her. The ground on which she treads assumes new verdure and beauty. She builds again 'the old waste places.' The land which had been gloomy and desolate, becomes 'as a watered garden,' and 'as a spring of water, whose waters fail not.' Gloomy forebodings, and dismal fears flee away, when she arrives. Men are no longer troubled with apprehensions of rebellion and revolt. They cease to hear the step of an assassin in every rustling leaf. Nor do they see threats of murder and revenge in every colored face. She seats herself in the 'negro's cot,' and spreads cheerfulness and contentment around his fireside. Youths and maidens of America, do you see her approaching us? Can you tell me her name?

#### ARE WE PRODUCING ANY EFFECT AT THE SOUTH?

A worthy gentleman, who resided some time in North Carolina, relates that he has succeeded in turning the attention of many persons there to the wickedness of slavery. He mentioned the case of one young woman, who was heir to his inheritance of 40 slaves, and who was anxious to give them their liberty. She commissioned our informant to find places for them at the North, and promised to send all on as soon as places were found for them.

But here the despiser of God's image [in a colored man] will say, 'See how the abolitionists are filling our northern cities with niggers.' But stop, sir, please to direct your wrath, not against abolitionists, but against those laws which forbid emancipation at home.

And here, Mr. Gradualist, I should like to say a word to you. You see by this, that if the slaves are gradually set free, they must leave the place where they are, (and will be likely to go to the north,) that they may not interfere with the slavery which remains. But if they are all set free at once, they may continue where they are.

## SLAVE POPULATION OF THE UNITED STATES.

In 1790, 679,812; in 1800, 893,041; in 1810, 1,191,364; in 1820, 1,538,128; in 1830, 2,009,050; in 1837, increasing at the same ratio, 2,400,000; in 1840, 2,624,221; in 1850, 3,427,757; in 1860, 4,477,336; in 1870, 5,848,296; in 1880, 7,639,043; in 1890, 9,978,117; in 1900, upwards of 13,000,000; in 1950, 49,557,170; in the year 2000, upwards of 185,000,000. In the year 2035, or at the end of the 200 years, in the course of which Dr. Beecher thinks the slaves will be set free, by the let-alone policy, the number, at the same ratio, will be upwards of 400,000,000.

In view of this estimate the reader can judge from the following Table, copied mostly from the African Repository, how soon Colonization will abolish slavery.

*Emigrants sent to Africa since the Commencement of the American Colonization Society.*

Date.	Names of Vessels.	Virginia.	N. Carolina.	S. Carolina.	Georgia.	Maryland.	Dist. Columbia.	Pennsylvania.	New York.	Rhode Island.	Connecticut.	Pennsylv.	Louisiana.	Mississippi.	Other States.	Native Afrs.	Total.
1820, March 9.	Elizabeth	9				2	2	32	41								84
1821, March.	Nautilus	24				2	2	32	41								32
1822, August.	Strong					25		10									36
1823, May.	Oswego	17				24		19									60
1824, January.	Cyrus	103															103
"	Fidelity					4		1									5
1825, March.	Hunter	48	17														66
1826, Feb'y.	Vine									32					1		33
March.	Indian Chief	18	118			12											148
1827, Feb'y.	Doris	7	74			10											92
Nov.	Ditto	22				65		15							2		101
Dec.	Randolph			26													26
1828, January.	Nautilus	7	145			12											164
1829, Feb'y.	Harriet	132	1			17											150
1830, January.	Liberia	45	1					1				10			1		58
April.	Montgomery	30	2		34	7	1										77
Nov.	Carolinian	78	1		9	9		1						8			100
Dec.	Valador	39	41												1		81
1831, July.	Criterion	1	15			4		2			1	18					45
October.	Orion	1				28									1		30
Dec.	Crawford											21					21
"	M. Mercer					9											9
"	Jas Perkins	307	32														339
1832, May.	Jupiter	79	2	19	45			3						2			170
July.	American	27	89					12									128
Nov.	Jupiter	37				1											38
Dec.	Heracles			156	29										4		180
"	Lafayette					146											146
"	Roanoke	98	2		2				6			1					127
"	American																6
1833, Nov	Jupiter	49						1									50
"	Ajax										102	41	3				149
Dec.	Argus	19				12	24	3									58
1834, June.	Jupiter														1		1
October.	Ninus	121															121
1835, March.	Rover													8			8
May.	Louisiana															37	45
June.	Indiana				59												59
		1322	582	201	165	396	40	65	70	32	103	55	45	78	10	38	3202

## OBJECTION CONSIDERED.

*Obj. "The Slaves are contented in Slavery"*

Contented in slavery! and are they men? What deadly magic has been practiced upon them? What soul-killing compound, mingled amidst the sulphureous stench of the bottomless pit has been administered to them? Through what brutifying process have they been compelled to pass, thus to destroy every upward aspiration, every noble principle of the human soul? If this statement is correct, then tyranny has indeed reached its climax: the work of desolation is complete.

Imagine, for a moment, that a dear brother of yours, born beneath the same roof, nurtured by the same affectionate mother, the sharer of your juvenile sports, and the soother of your little griefs, had been stolen from your peaceful fireside, and carried to drag out a dying life on the barbarous shores of Algiers. Imagine, further, that a man who had just arrived from that distant land, should approach your dwelling. With what eagerness would you inquire for your long-lost brother. How earnestly would you ask if he had seen him. With what anxiety would you seek to know whether he thought of those he left at home. "No," the man would answer, "he seemed not to think at all of his home or his native land." "But, didn't he wish to obtain his freedom?" you would ask. "No," he would again reply, "he was contented in slavery, and though our vessel lay by the water-side, and he might easily come on board, he chose to remain where he was." With what a thrill of horror would you receive this announcement! Then, you would exclaim, has cruelty done its perfect work. You would need no one to inform you that if the statement were correct, he must be degraded indeed. The truth would dash upon your mind that he had become an idiot.

You know, however, that the slaves are *not* contented: else, why this nightly patrol, that continual alarm, those cautions and severe restrictions, which show that the masters know they are discontented? And why are southern papers filled with advertisements for runaways?

## ONEIDA INSTITUTE.

In the Oneida Institute, at Whitesboro', near Utica, manual and mental labor are united. To enter this institution, the student, with trustworthy testimonials, of good mental and moral character, is required to sustain an examination in whatever is necessary to qualify the teacher of a common English school for his office, and in the Greek text of Matthew's Gospel. To the course of study then to be pursued, occupying four years of forty weeks each, belong the Greek and Hebrew Scriptures, Algebra, Geometry, Trigonometry, Surveying, Navigation, Natural Philosophy, Astronomy, Chemistry, Anatomy, Natural Philosophy, Evidences of Christianity, Butler's Analogy, Mental and Moral Philosophy, Logic and Rhetoric, Science of Government, and Political Economy. Every year begins with the second Thursday in February. The winter vacation occupies twelve weeks. The results of his manual labor will nearly pay the board bill of each student. Tuition, room-rent, and contingent bills amount to thirty dollars a year. Students are admitted irrespective of color. In the preparatory department, the advantages commonly afforded at an American Academy, may be secured. Application for admission to the Oneida Institute should be made to Rev. Beriah Green, the President. — *Communicated by Pres. Green.*



## ANTI-SLAVERY PUBLICATIONS.

Most of them for sale at the office of the American A. S. Society, 3 Spruce street, N. Y.; Mass. A. S. Office, 46 Washington st. Boston; No. 78, Arcade, Providence, R. I.; Herald of Freedom Office, Concord, N. H.; Office of the Friend of Man, Utica, N. Y.; Bookstore of Saml. D. Porter, Rochester, N. Y.; Philanthropist Office, Cincinnati, Ohio.

BOUND VOLUMES.—Mrs. Child's appeal, revised by the author, price 37½; The Fountain, 1¾; Life of Granville Sharp, by C. Stuart, 37½; Anti-Slavery Record, vol. 1, neatly bound, 31; Inquiry into the character and tendency of the Am. Col. and A. S. Societies, 3d edition, 38; The Oasis, by Mrs. Child, \$1; Bourne's Picture of Slavery in the U. S. 50; Phelps' Lectures on Slavery, 50; Rankin's Letters on Slavery in the U. S. 25; Memoirs and Poems of Phillis Wheatley, a native African and a slave, 38; Memoir of Wm. Wilberforce, by Thomas Price, 25; A sketch of the laws relating to slavery in the U. S. by G. M. Stroud, 62½; Memoirs of James Jackson, a colored boy who died in Boston, Oct. 31, 1833, aged 6 years and 11 months, 25; Godwin's Lectures on Slavery, 62½; Thompson's Lectures and Debates, 50; Cabinet of Freedom, containing Clarkson's History of Abolition of the Slave-trade, 75; Slave's Friend, Vol. I, 25; Songs of the Free, 56; Abolitionist, 75; Channing on Slavery, 50; Right and Wrong in Boston, 2d ed. 31; Thompson's Lectures in America, with a full History of his labors, 50.

PAMPHLETS.—Ivimey's Lecture, 25; Proceedings of R. I. Con. 1834; Review of Remarks on Dr. Channing's Slavery, 31; 1st, 2d, 3d and 4th Annual Reports Mass. A. S. Society, 12½ and 16; Freedom's Defence, 12½; Child's Oration, 12½; Beriah Green's 4 Sermons, 12½; Letter to M. C., 12½; Immediate, not Gradual Emancipation, 12½; Report of Utica Conv. 12½; Address of N. Y. Y. M. A. S. Society; Juvenile Poems, 10; Proceedings Ohio Conv. 12½; Mrs. Child's A. S. Catechism, 10; Evils and Cure of Slavery, 4; Anecdotes, 4; Full Statement, 16; Account of Interviews, 12½; Cutler's Sermon, 10; Root's Fast Sermon, 10; Trial of P. Crandall, 10; Dr. Crandall's Trial, 25; Garrison's Trial, 12½; Maryland Scheme, 10; West India Question, 10; Marriott's Address, (on Slave Produce,) 6½; May's Letter to Ch. Examiner, 6½; British Opinions, &c. 8; Narrative of A. Dresser, and other Important Documents, 8; Address of Kentucky Synod, 8; Quarto Magazine, 25; Pyne's Sermon, 6½; Jona. Edward's Sermon, 6½; Wesleyan A. S. Herald, 6½; Thompson's Lecture at Salford, 6½; Eulogy on Wilberforce, 12½; Colored Convention Minutes, 10; Birney on Colonization, 6½; Birney to the Churches, 4; Mob under pretence of Law, 4; Declaration of Am. A. S. Conv. 4; Duty of Churches, 2; Ohio Declaration, 2; 1st, 2d, 3d, An. Rep. A. A. S. Society; 1st and 3d An. Rep. N. E. Convention; Remarks on Dr. Channing's Slavery, with Comments; Abrogation 7th Com't, 6; Extinguisher Extinguished, 12½; Dec. of Phil. Conv. 1; Reese's Review dissected, by M. M. Quack, 6; Examination Tho's C. Brown, 12½; Speeches at Exeter Hall, 12½; Garrison's Address to Free Col'd People, 6; Do. on Progress of the Abolition Cause, 6.

THE PICTURES! THE PICTURES!!—Garrison's Portrait, \$1; Storrs' do. 25; Emancipation in West Indies, \$1; Slave-Market in America, 6; Liberty tree, 12; Our Countrymen in Chains, 2; Negro's Complaint, 2; Views of Slavery, 12½; Lynch's Court, and Sorting Mail, 12½; Cards, with pictures, 6, 4, 2; Hdks. 6; Shields of Slavery, 6, or 4.

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NEWSPAPERS.—Those with this (✓) mark are devoted principally to the subject. Those marked thus, (+) are religious papers advocating anti-slavery principles.

Liberator,\* Boston, Mass.; New England Spectator,† do.; Zion's Herald,† do.; Plymouth Co. Republican, Bridgewater, Mass.; Massachusetts Spy, Worcester, Mass.; Lynn Record, Lynn, Mass.; Essex Gazette, Haverhill, Mass.; Messenger, Lowell, Mass.; Hampshire Gazette, Northampton, Mass.; Concord Freeman, Concord, Mass.; Independent Gazette, Taunton, Mass.; Pawtucket Record,† Pawtucket, R. I.; Christian Secretary, Hartford, Ct.; Herald of Freedom, Concord, N. H.; N. H. Baptist Register, do.; Morning Star,† Dover, N. H.; Daily Commercial Advertiser, Bangor, Me.; Journal of Reform, Portland, Me.; State Journal, Montpelier, Vt.; Free Press, Middlebury, Vt.; Franklin Journal, St. Albans, Vt.; Telegraph,† Brandon, Vt.; Evangelist,† New York, N. Y.; Journal of the Public Morals, do.; New York Evening Post, do.; Protestant Vindicator, do.; Zion's Watchman,† do.; The Friend of Man,† Utica, N. Y.; The Banner, Union Village, Washington co., N. Y.; Republican, Cortland Village, Cortland co., N. Y.; De Ruyter Herald, Madison co., N. Y.; Skeneateles Republican, Skeneateles, N. Y.; Advocate, Seneca Falls, N. Y.; Republican Monitor, Cazenovia, N. Y.; Level, Rochester, N. Y.; Spectator,† Buffalo; Ontario Freeman, Canandaigua, N. Y.; American Citizen, Warsaw, N. Y.; Western Farmer, Westfield, N. Y.; Union Herald,† Oswego, N. Y.; Register and Examiner, West Chester, Chester co., Pa.; The Times, Pittsburg, Pa.; Star and Banner, Gettysburg, Pa.; The Friend,† Philadelphia, Pa.; Volunteer, Montrose, Susquehanna co., Pa.; Palladium, Bethania, Pa.; Times and Independent Press, Philad. Pa.; Lewisburg Democrat, Lewisburg, Pa.; Greenbush Intelligencer, Westmoreland co., Pa.; Mechanics' Messenger, and Working Men's Advocate, Maryville, Tenn.; Ohio Observer, Hudson, Ohio; Ohio Atlas, Elvira, Ohio; Advocate of Human Rights,† Medina, Ohio; Cleveland Whig, Cleveland, Ohio; Cleveland Messenger, do.; Philanthropist,\* Cincinnati, Ohio; Observer,† St. Louis, Missouri.

☞ The calculations of this edition will answer for N. Eng. N. Y. & Mich. for the northern parts of N. J. Pa. Ohio, Ind. and Ill. We shall publish another edition for the southern parts of those states, if the friends of liberty residing there, offer sufficient encouragement.

☞ We designed to say something concerning temperance, peace, moral reform, &c. but we have had to exclude much anti-slavery matter, and concluded, upon further reflection, that we could not spare room, though deeply interested in these and kindred objects.



